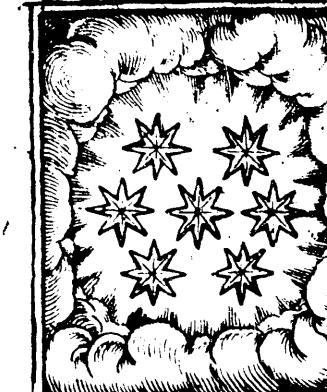


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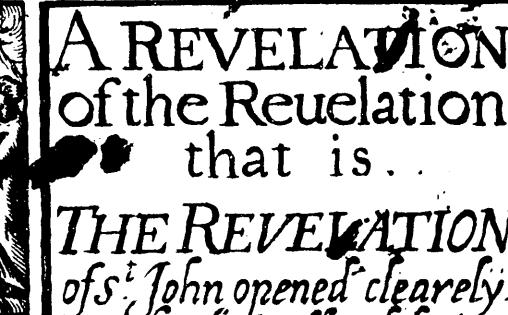
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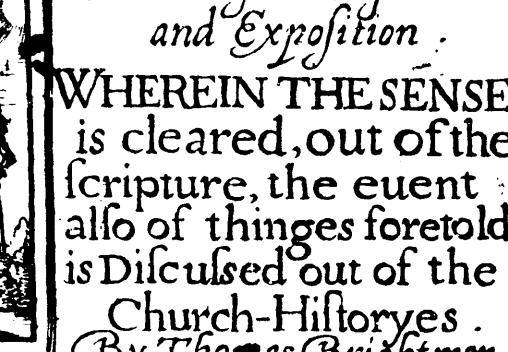
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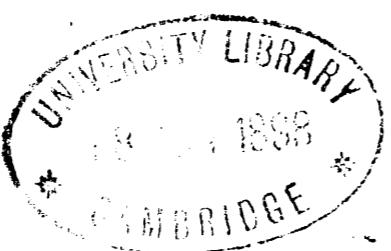
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To the Holy Reformed Churches of
BRITAIN, GERMANY & FRANCE,
Grace and peace from God the Father, and
our Lord IESVS CHRIST.



Howe canst not at all meruayle (most Holy
Spouse of Christ) that here is offered unto thee a
newe interpretation of this Booke of the Reuelation,
scinge in so great variety of interpretations old &
newe, it is a matter with one consent acknowledged,
that the Reuelation doth still require necessarily a
Reuelation, and this voice of the Lord is sounding continually in thine
eares: The Lord hath spoken vwho can but Prophecy, Amo. 3.8.
For the Lord hath not onely spoken by dreames and visions of old, but
he speaketh also euery day, euen as often as he inlighteneth the mindes
of his seruantes, that they may be able to search out the hidden truth
of his word, and to bringe it forth into the champion world. Nowe he
with whome the Lord doth in this manner communicate his counsa-
ies, can not but see a necessity lyinge vpon him, to declare abroad unto
others, what he hath receyued. For should a candle be lighted to be put
under a bushell? Or should common danger be discovered to any one
man in priuate, for his owne cause alone? and not rather for this
that he beinge set as it were in a watch-tower, should giue warning
to all others of auoydinge and preuentinge with all speede the com-
ing desir



To the Holy Reformed Churches of

destruction that is rushinge in vpon them? Wisely doe the 4. Lepers conclude that they shold be culpable and liable to some punishment if they shold haue concealed but till the morninge that ioyfull newes 2. Kings 7.9. Then if one shold conceale an imminent destruction, what punishment were he worthy of? euen so much the more grieuous, by how much the worse it is for one to be utterly undone, then to be deprived of ioy the space of a fewe hours. Wherefore when as I had learned out of this Booke of the Reuelation both that a most grieuous triall was straightwayes to come vpon the whole Christian worlds so as the sword of the Lord was to be made drunke with bloud in the heauens, and all the host of them was to be shaken, as also that yow the Christian Churches of Germany, France, Britany, were by Epistles written by name unto yow, most mercifullly admonished concerninge this tempest, I that by Gods prouidence had found theiris Epistles cast abroad, and understande by the inscriptions to what Churches they were sent, durst not but giue them unto yow, least by interceptinge, and keepinge them close to my selfe, I shold both trecherously indanger your safetie, and also make my selfe worthily guilty of high treason against Gods Majestic. There is no godly man that liueth, or hath liued of a longe tyme, whose minde may not certainly giue him, by that contempt of Gods worship, mockinge of his Holy word, extreme carelesnes and ambition of Pastors, and the altogether dissolute & wicked lyues of all men of every order & condition, which are to be seene every where, that some horrible calamity will straightwayes ensue. But these Epistles doe not by a doubtfull conjecture guesse at the matter, but in expresse termes doe teach, that there is an unmeasurable gulfe as it were full of misries already prepared, and that wee which liue at this day doe stand in the very brinke of it. Thou (o Spouse) leoke I pray thee vpon the seale, take notice of the wordes, h. and an stile of the writer.

Thou knowest best the voice of thy husband, if they be Letters sent thee from him, as they make open shewe to be, it is more then

tyme

Britany, Germany and France.

tyme for thee to cast away all that filth which by to too longe securitie thou hast gathered, least if thou continuall be ouer negligent herein, thou shouldest be purged presently with the fire of the founder to thy great hazard & harme. And yet thinke not that I bringe onely mournefull and weepinge matter, behold what I bringe thee matter of exceedinge ioy and of a most glorious triumph. For after this storme blowne ouer there shall followe presently gaydy dayes, and most greatly to be wished. For what can be more ioyfull to a most chast spouse, that is thrust out of dores by the Whore of Rome (which yet boasteth herselfe as if shee were Christes true wife) that hath bene for so many ages vexed with all manner of iniurys and reproaches by her, then to see this impudent harlot at length slit in the nostrills, stript of her garments and tires, besmeared with dirt and rotten egges, and at last burnt vp & consumed with fire? Harken therefore diligently a while, and receiue out of this Prophecy, not some obscure signes, but most euident arguments, that thy husband is about to arise euen nowe for the auenginge of thy greife, and that he may giue ouer this Whore into thy handes, to poure out vpon her the whole rage of thy iealousie. And that thou maist more fully reioice, receive withall, tidinges of the final destruction of the Turkes presently after the subuersion of Rome. For shee must first be defaced as beinge the onely matter and fewell of theirre Barbarous Tyranny, whose sinewes shalbe quite cutt in peeces, and theirre power brought to nought, after that the Christian World shalbe purged from the wicked abominations of Rome, by the last and uniuersall slaughter thercof, as this Reuelation declareth. And least any thinge shold yet be wantinge to the full heape of ioy, here thou mayest knowe, that the callinge of the Iewes to be a Christian Nation, is bereunto ioyned, and withal a most hapie tranquilitie from thence to the end of the world. Matters indeed exceedinge great & admirable, whereof the one part, was after some sort longe agoe published to the Christian Church, so farre forth as was behoofull for those tymes, which were so farre af-

To the Holy Reformed Churches of

from the cuent of this Prophecy, for whome, as shee draweth nearer the same, the more full knowledge is reserved: the other part is so strange and unexpected, that I could never finde, no not any probable suspition thereof gathered out of this Reuelation by any man. All which effects though this newe hundred of the ages which wee are entred into, shall bringe unto vs, as our Interpretation, if I be not deceived, doth make plaine. For nowe is the last Act begun of a most longe & dolefull Tragedy, which shall wholly ouerflowe with scourges, slaughters, destructions, but after this Theater is once remoued, there shall come in worme of it a most delightfull spectacle of perpetuall peace, ioined with abundance of all good thinges. And thus thou hast (most deare Spouse of Christ) the whole remaynder of the race of thy warfare, stand now upon the batches, and after a longe tossinge up and downe, at length behold the land. Hitherto the cloude beheld a farre of hath deceived thee, but now see where the shore, and take notice of the mouth of the hauen: Whiter I be worthy or no to haue the reward of a good-newes bringer, I leaue it to the iudgment of thine eyes. For I am so farre from thinkinge I should stand to the iudgment & umpirage of Rome alone, that I hope I shal by necessary arguments demonstrate, that shee is quite destitute of eyes by Gods iust iudgment, to the intent shee might at unawares fall into euerlastinge destruction. Let her therefore thinke & judge what shee listeth, shee shall shortly knowe what it is to deceiue herselfe & others with her iuglinge conueyances. Thou in the meane tyme (o true & right-harted Spouse) thinke vpon this storne hanginge ouer thy head, and prepare thy selfe against it come, make lesse thy sayles that the windc may haue lesse force ouer them, labour hard at the sterne and pumpe of the shipp, least thou miscarry in the very entrance into the Hauen, which God forbid. And nowe see how exceedinge acceptable this Booke of the Reuelation ought to be unto thee, not onely because of theis euents of mest great moment which are to come, but also in respect of the History of thirges past, unto which if thou wilt cast thine eyes, thou shalt see the perpetuall tracke

Britany, Germany and France.

tracke in which thou hast sett thy foote steps euен from the Apostles tyme, so lively described that thou canst require no more lightsome & notable History; and withall thou mayst enjoy a most pleasant remembrance of those dangers thou hast escaped, which will afford thee so many cleare arguments of Gods incomprehensible prouidence, wisdom, loue and truth, preseruinge thee safe in most extreme streights and dangers. Surely this addition with the rest of the Apostolike writings, beinge ioyned to the old Testament, doe sufficiently furnish thee with the Histories of the world from the first beginninge of it to the last end, in which regard this inualuable treasure ought to be most deare to euery one. And these were the causes on your part (o ye Christian Churches) why I haue set forth in publike this worke; there are some causes also on the part of the Popish Church which moued me hereunto, namely pitie and repine. Pitie, because I sawe that many beinge rude and ignorant of the sacred truth, did as yet worship Antichrist for a God. Theis were to be fetched out of the iawes of hell, if it so seemed good unto God. For which end wee doe as it were beare such a cleare torch-light of truth before them, that they must needs see, if so be they will opentheire eyes, that the Pope of Rome is that man of sinne, unto whome if they continue thus to cleaue, they can not be saued. But mine anger and repine brast out against the Iesuites. For when as I had by chancelight vpon Ribera, who had made a Commentary vpon this same Holy Reuelation; Is it euens so (said I) doe the Papists take hart againe, so as that Booke which of a longe tyme before they would scarce suffer any man to touch, they dare nowe take in hand to intreate fully vpon it? What? Was it but a vaine image or Bugge, at the sight whereof they were wont to tremble a fewe yeares since, euen in the dimme light, that nowe they dare be bold to looke wifly vpon this glasse in this cleare sunshine, and dare proclayme to the World, that any other thinge rather is pointed at in it then theire Pope of Rome? O wee sluggish and lazie creatures, if wee suffer that. I thought it fit therefore that the crokinge of theis fellowes should be some-

To the holy Reformed churches of Brit. Germ. &c.

somewhat repressed, thinkinge it worth my labour to make the Iesuites see, how wickedly they rage, how foolishly they trifl, how they understand nothinge of theis mysteries, how it can not be possible that they should haue any wit or reach at all in this matter. That so, if they be desirous of the truth, as they dissemblingly pretend, they might take me for a helper at least to search it out; but if they shall still stubbornly despise it when it is offered them, a helper forward of theire condemnation with my suffrage. And how soever it be that they wil not hold theire peace, for I knowe they will fill heaven and earth a while longer with theire rufflinge and rustlinge noise, yet I hope I haue here brought that power and evidence of light and Truth, that beinge left destitute of all shewe of Arguments, hence forth they shal doe nothinge but belch out meere blasphemyes against God and men. Thou (o Holy Mother) for thy kindenes and tendernes sake to all thine, pardon I pray thee my weaknes, wherein so euer I haue offended; Aboue all, regard not, neither care for, the rudenes of my speech. The truth alone is that which thou and I propound to our selues, suffer me after my stammeringe fashion to talke with thee my Mother. Here I bringe such Mandrakes as I could come by, which I found in the feild, there are no herbes in my basket for such daintie fellowes, as make more account of fine wordes, then sound matter, unles perhaps theire heades akinge with the smell of to many elegancies, they may fetch hence, if it please them, the perfume of brimstone and goates-beard, wherewith, like to the Sabaeans, they may be rowzed from theire dead sleepe, & may awake theire dull senses. I beseech Iesus Christ, that yow (o Christian Churches) may by understandinge procede in godlines, & that by true & ernest repentance, yow may either quite turne away the evil hanginge ouer yow, or may at length be so defended by his power, that yow may stand invincible in all stormes and Troubles whatsoeuer.

Your most vnuworthy Contrymen
and Foster-child,

Thomas Brightman.

GENERAL VIEVVE Of the whole REVELATION.

Chapt. 1. 1. The Preface declares the Argument of the Booke. 4. An Epistle giuen in common to the 7. Churches, after the Inscription, declareth who gaue the Prophecy, who received it, the thinges heard and seene, by which he confirmeth his authority.

Chapt. 2. The Epistle are giuen severally. 1. The decayinge of the Ephesians is comprehended. 8. The Smyrnaens are strengthened against the assault of theire enemyes. 12. They of Pergamus are reproved for permittinge Balaam & the Nicolaits. 18. They of Thyatira are found fault with for toleratinge Iezabell.

Chapt. 3. 1. The hypocrisie of the Sardians is shortly and sharply taxed. 7. The pietie of the Philadelphians is commended. 14. The lukewarmnes and boastinge of the Laodiceans is vehemently rebuked.

Chapt. 4. The common Prophecy setteth downe a general Type of the holy Church, which is remarkeable by the Center, God. vers. 2. 3. A common Circumference, the faithful, vers. 4. Gods protection, vers. 5. Gods Prophecy doctrine, rites, vers. 5. 6. Ministers, vers. 6. 7. 8. And finally, by the purity of Gods publike worship, vers. 9. 10. 11.

B

Chapt.

A VIEVV E of the vvhole

Chapt. 5. A Prophecy of thinges specially declared, whereof
first the dignitie is shewed. 1. By the weaknes of the creature. 6. By the
worthines of the Lambe. 8. By his extollinge from them all.

Chapt. 6. The first speciall euent are the seales. 1. The truth is
The seales first of all opened, & overcometh vnder Traiane, Hadrian, & Anto-
fru John nius Pius. At the voice of the first beast Quadratus, Arishdes and
to Con- Iustine Martyr. 3. At the voice of second beast (viz) the same Iustine,
stantine. Melito of Sardis & Apollinaris, cometh forth the red horse vnder
Marcus Antonius verus, confoundinge all thinges with warres.
5. The 3. seale beinge opened, the third beast Tertullian cryeth out
vnder Seuerus the Emperour, When the blacke horse scourgeth the
world with famine and barrennes. 7. The 4. seale is opened and then
speakes the fourth Beast Cyprian, Decius beinge Emperour, When the
pale horse wasted all with warre famine, pestilence, wilde beastes.
9. The fift is opened, and some intermission of the publike persecu-
tion is giuen vnder Claudius, Quintillus, Aurelian, & the rest till the
19. yeare of Dioclesian. 12. The sixt is opened, when Dioclesian and
Maximian Herculius rage til at length they were cast out of theire
Empire by the power of the Lambe, for feare of whome those Tyrants
fled & hid themselves.

Chapt. 7. The seventh seale offerech, first, a generall Type of all the
ages followinge. 1. When wicked men were ready to trouble all the
world with contention, ambition, heresie, warre, they are restrayned
by Constantine the great, till he had seated the elect by prouidings for
the faulth (who were fewe, & liuinge in obscurity) in that great ca-
lamity of the Church which straightwayes followed. 9. Which ruful
tyme beinge at last past ouer, the prosperity and happines of the faulth
grewe great.

Chapt. 8. Secondly, to this seventh seale belongeth the silence
that was in Heauen, that is, peace procured by Constantine. 2. The
Trompets

REVELATION.

Trompets are prepared, & Constantine calleth the Nicene Councell to
cut of troubles, which yet by it are more increased. 6. The Angells
sound the Trompets, at the sound of the first whereof, the contention
of the Arians about the word Coessentiall arose. 8. At the second,
the burninge mountayne of Ambition, is cast into the Sea, by the
decree concerninge the primacie & dignitie of Bishops. 10. At the
third, the starre falleth from heauen, the Arian heresie beinge de-
fended by Constantius & Valens. 12. At the fourth, the third part
of the sun (the Church of Africa,) is smitten by the Vandalls.
13. The world is warned concerninge more greiuous Trompetts to
ensue, by Gregory the great.

Chapt. 9. 1. At the fift soundinge, the bottomles Pit is opened
& swarmes of locusts ral out, that is, of Religious persons in the West,
of Saracens in the East. 13. At the sixt, the Turkes inuade the world,
which is punished for the Romish Idolatry.

Chapt. 10. 1. At what tyme the Turkes rise up, the study of
the truth in many in the westerne partes is kindled, by whose indeauor
the interpretation of Scripture is restored againe to the earth.

Chapt. 11. 1. Prophecyinge beinge restored, there was a more
ful knowledge of the age past, namely, that the Church from Constan-
tines tyme, for 1260. yeares, was hidden in the secret part of the Tem-
ple, the Romanes in the meane tyme boastinge of the holy Cittie, and
out-most Court. 7. And that at the end of those yeares the Bishop of
Rome should wage warre against the Church, should cut the throate
of the Scriptures with his Councell of Trent, yea make very car-
casses of them and triumph ouer them for 3. yeares and a halfe,
should also, by the helpe of force and armes from Charles the V.
tread upon the Saints in Germany, who yet after 3. yeares and a
halfe liued agayne in the men of Magdeburgh & Mansiis, stroke the
enemies.

A VIEVV E of the vvhole

enemyes with a great feare, and ouerthrew the tenth part of the Empire of Rome. 15. The seauenth Angell soundeth, and about the yeare 1558. Christ getteth himselfe newe Kingdomes, England, Ireland, Scotland, embrasinge the Gospell.

The first part of the seuēth Trompett cōcerning things past.

Chapt. 12. The first part of the seauenth Trompet giueth yet a more full light into the state of the age past, the Century-writers of Magdeburgh beinge raised vp by God. The whole matter is repeated from the beginninge, and wee are taught. 1. That the first Church of the Apostles was most pure, yet most of all afflicted by the Dragon, that is, the Romane heathenish Emperours, who endeauoured with all theire might, that no way might be giuen to any Christian to the highest Empire. 5. At length that Constantine the great was borne the male childe of the Church, at whose birth, though the first purity fled into the Wildernes from the eyes of men, yet this Constantine threwe downe the Dragon from heauē, the heathenish Emperours beinge driuen out, and put from euer raigninge agayne in or against the Church. 13. That all hōstil power beinge taken from the Dragon, he persecuted the Church under the Christian name by Constantius and Valens. 15. And that he sought to ouerwhelme her fleeinge from him with an inundatio of Barbarians rushing in vpon the west. 17. Which floud beinge dryed vp he stirred vp the warre of the Saracens.

Chapt. 13. 1. The Dragon beinge cast out of heauen by Constantine, he substituted the Beast to be his Vicar there, which Beast is the Pope of Rome who sprunge up at once with Constantine, was made great by the Nicene Councell, was wounded by the Gothes inuadinge Italy, was healed by Iustinian & Phocas, and thensforth made greater then euer before. 11. The second Beast is the same Pope of Rome enlarged in his dimensions by Pipine & Charles the great, who gaue him a new kinde of springinge vp, whence he grewe extreme wicked.

Chapt.

REVELATION

Chapt. 14. For a 1000. yeares from Constantine the Church abidinge in most secret lurkinge places, was together with Christ, but did no great matter famous & remardeable by the world. 6. Those 1000. yeares beinge ended, Wicklfe preacheth the gospel in the world. 8. John Husse & Jerome of Prague succeede him, who threatned the fall of Rome. 9. After theis followeth Martin Luther inweighinge most bitterly against the Pope of Rome. 14. After that there is a harvest made in Germany by Fredericke of Saxony, the rest of the Protestant Princes and the free Cities. 17. And after that, A vintage in England by Thomas Cromwell and Thomas Cranmer.

Chapt. 15. Hitherto reacheth the first part of the seauenth Trompet concerninge thinges past. 1. A preparacion of thinges to come is of the 7. Angells with theire Vials. 2. The Reformed Churches dissent among them selues, yet all Triumph ouer the Pope of Rome beinge vanquished. 5. The Temple is opened and knowledge increaseth, & the Citizens of the Church are made the Ministers of the last plagues, the issue whereof the newe people of the Iewes expect, before they come to the faith.

Chapt. 16. The vials are poured out. The first by our most gracious Queene Elizabeth & other Protestant Princes, by meanes whereof the popish crue are filled full of the scab of enuy. 3. The second by Martin Chemnitzis vpon the Councel of Trent, whereby the sea of popish doctrine was made full of filthy matter, & carrionly contagion by the Iesuites the Masters of controuersies. 4. The third, by William Cecill vpon the Iesuites, who are the Fountaynes of popish doctrine, vntill when our times procede. The rest of the vials are to come, yet shortly to be poured out. 8. The fourth vpon the sun, that is, the scriptures, with the light whereof men shalbe tormented, & shall breake out into great anger & contentions. 10. The fift vpon the Cite of Rome the Throne of the Beast. 12. The sixt vpon Eu-

B 3

phrases

A VIEVV E of the vvhole

Phrases, whereby a way shalbe prepared for the Iewes of the East, that after they haue embrased the faith of the Gospell, they shoulde returne into their owne Country; when there shalbe a great preparation of warre, partly by the Turke against these newe Christians in the East, partly by the Pope in the West. 17. The seauenth vpon the aire, whereby the mysterie shalbe made perfect, the Turkish and Popish name beinge both quite destroyed, the Church also beinge stablished in as great happines as can be looked for vpon the earth.

Chapt. 17. 1. The first executioiu of the fift Viall vpon the Throne of the Beast, wherein it shalbe demonstrated by most certayne arguments, by some man of no great account in the world, both that Rome is the seate of Antichrist, and that it became that seate since the Romane Emperours were banished thence.

Chapt. 18. The second execution of the fift Viall, is the finall destruction of the Citie of Rome by 3. Angels. 1. The first descending out of heauen. 4. The second exhortinge the Romanes to fight, & describinge both the lamentation of the wicked, as also the ioy of the faithfull, 21. The third confirminge this euerlastinge destruction by a great Milstone cast into the Sea.

Chapt. 19. The ioy of the Saintes is described because of the destruction of Rome. 5. The sixt Viall is explained and the callinge of the Iewes is taught. A preparation likewise of warre, partly in respect of Christ the Captayne, and his Soldiers, partly in respect of the enemyes. 20. The seuenth Viall is declared by the destruction of the false Prophet the Pope of Rome, the westerne enemy & his armes.

Chapt. 20. 1. The whole Hystorie of the Dragon is repealed, such as he was in the heathen Emperours before his imprisonment. 2. Such as he was in prison, wherinto he was cast by Constantine, & bound for

REVELATION.

for 1000. yeares, all which space there was a contention betwene the Elect and the Pope of Rome, & after that was at length ended, the first resurrection is brought to passe, many from al places in the West with all their indeauour seekinge to attayne to the sincere Religion. 7. Together with this resurrection Satan is loosed, & the Turke with the Scythians Gog & Magog, who now destroyinge a great part of the earth, shal at length turne their forces against the holy Citye, that is, the Iewes that shall beleue, in which battayle the Turkish name shalbe quite defaced. 11. The second resurrection is brought to passe by the second and full callinge of the Iewes.

Chapt. 21. The last part of the seuenth Vial describeth the happines of the Church after al the enemyes of it be vanquished, by the newe Ierusalem descendinge out of heauen beinge of a most glorious workmanship.

Chapt. 22. 1. It is declared how this happines shall abound both with drinke & with meate to the use of others, & shal remayne for euer. 6. The Conclusion confirmeth the whole prophecy with many most effectuall Arguments.

Joseph Mayes

A



The 17. Chapter.

The logicall Resoluing of it.

And thus we haue had the distinct Prophecy of the last Period, that hath bene diuided into his seauen members, according to the manner that was vse in the Seales, and Trompets, nowe followeth the continued enarration, and the more large unfolding of the three last Vials, as which are of greatest waight, and of speciaall moment. The fifth of these is handled in this Chapter, as also throughout that which followeth, and in the first fve verses of the nineteenth Chapter. The sixth is comprehended in the 15. verses next following of that 19. Chapter from the 20. verse. The seuenth is continued through the 20. and 21. Chapters, and vnto the sixth verse of the 22. Chapter. And from thence followeth the Conclusion of the whole Booke. It doth much availe to make things cleare, that we should knowe what thinges doe agree in time & in the nature of the matter. As touching the fifth Viall, it is wholy carried against the Throne of the Beast (as we haue seene aboue Chapter 16.vers.10.11.) And the explanation of it consisteth, partly in declaring what and of what kinde this Throne is, throughout this Chapter; partly in relating those things, which doe accompany the ruine thereof in the Chapter following, and in the beginning of the 19. The declaration of the Throne hath first a preparation that doth invite Iohn to come and knowe the damnation of the Whore, vers.1.2. And that leads him away into the wildernes,

to the ende it might be the better knowne, vers.3. After that it containes a description of it, by a double Type, one of the Beast, another of a magnificall, and most beastly Woman that sitteth vpon the Beast, vers.4. Of a Woman that is the mother of all abominacions, vers.5. Of one that is a killer of the Martyrs, vers.6. The interpretation of which things is illustrated by the occasion thereof, which Iohns admiration gaue vers.6.7. And then it is propounded plainly, teaching what the Beast is first in respect of his whole Person, vers.8. Where attention is stirred vp, that so this pointing of the Beast out should not passe away without fruite, vers.9. Secondly in respect of his Parts, both his heades, vers.9.10.11. And his hornes, whose Originall is declared, vers.12. The obedience also which they shall geue vnto the Beast, vers.13. And their destruction that shall be effected at last by the Lambe, vers.14. So much for the Beast. The interpretation of the Woman, is first in respect of her iurisdiction, both as it flourishest, vers.15. As also as it is brought to decay by the ten Hornes as the instruments, and by Gods will, as being the principal cause, vers.16.17. and after that in respect of her Pallace, vers.18.

THE EXPOSITION.

Then there came one of the seauen Angels. We said in the Resoluing of this Chapter, that this continued explanation, which is contained in the Chapters following vnto the Conclusion of the whole Booke is of the three last Vials onely; which howe true it is, the matter it selfe will shewe. In the meane time it may be asked, why the explaning of the former Vials is omitted?

The reason whereof seemeth to be this, because those former were partly past and gone before, and partly they were present at the time when the Viall should be poured out vpon the Throne; & that therefore they haue no need of any larger opening, then either the fresh remembrance or the present experience and state of matters yeelded,

but as for the rest that were to come, they needed a more plentiful declaration, and for that cause all the rest of the labour is spent vpon that. Therfore as touching this one Angel of the seauen, it is that fifth Angel that should bring calamity vpon the Throne, Chapter 18.10. Of which calamity though, there are certaine degrees, so that then are certaine light sprinklings of punishments made by the helpe of certaine other Angells, before that this whole viall be poured out by this. And yet all these are accounted and called this one fifth Angel by a common name. Which thing appeareth out of this Chapter, which is wholly spent in declaring the damnation of the whore, althoough her finall destruction be referued to the next Chapter. These things being thus laid downe, let vs nowe consider the matter it selfe.

First the Angell prepareth away for him selfe to that which he intendeth, both by inuiting Iohn to learne, as also by carrying him over to that place, where he might behold the whole matter most fitly. He inuiteth him, partly by calling vpon him, and saying come hether, for that is the meaning of the defective speach in the Greeke (as if Iohn desired to vnderstand the matter, but yet went not the right waye to finde it out. For so we are wont to call men backe that are desirous to knowe a matter, and yet goe astray, by shewing them the right path to the place whether they are seeking to goe but al in vaine;) partly by labouring to encrease his diligence in seeking when he sheweth him the greatness of the matter, saying; *I will shewre thee the damnation of the great whore.* Which damnation though is nota present destruction of her, but that that is to come shortly after. And so the word put for damnation signifieth judgement properly, which being pronounced solemnly in this Chapter, should be executed a litte after, but what whore is this whose damnatio he speaketh of? We haue never had any expresse mention made of this whore before nowe; & yet she must needs be wel knowne, because he calls Iohn to know her damnation, as being a thing that was so exceedingly wished for. Certainly this is that Iezabel of which we haue heard in the Church of Thyatira, that noble Harlot, that had laid sick in her bed of a long time, who is nowe for all that to be put to death, and to be tumbled out of the window, least she should die of her disease, before she die of her punishment; Chapt.2.20.

This

This is that great Babylon that is spoken of verse 5. of this Chapt. Which we haue heard was made famous for the mother of fornications, and abominations of the earth, Chapter 14. 8. Therefore this is no newe whore lately heard of, but an old and almost withered bawde, containing with in her selfe most compendiouly, whatsoeuer Sodome and Egypt signified, as being one that did easily winne the spures for both kinds of fornication both spirituall, and corporall, Chapter 11.8.

The short description of which whore the Angell giveth Iohn here, to take a tast of it, both in respect of the place where she sits and keepe shop, as also in respect of those with whome she hath plaid the harlot. *Her Seate is aboue many waters*, that is, many people, multitudes, nations, languages, as it is beneath, vers.15. Wherefore she is no base, Strumpet that will be hired for a dodkin, but a Queane like a Queen for state and pompe, worthily called Iezabell, and a great whore, being of so large dominion: Her Fornicatours are the Kings of the Earth, who haue conspired to committ the same Idolatry with her; and they are so called as wel as she, by a most vseual Metaphore in the Scriptures, because the Spirituall Adultery is, equall yea surpassing in filthines, and wickednes with the bodily, as whereby a man reuolteth from the true God. And she is not onely naught with Kings, but also with the rest of the inhabitants of the earth, Nobles, Earles Marqueses, Gouernours of Citties (for she in her lust refuseth no man) and all these doth she make drunke with the wine of her whoredome, by besotting the so wholly with her delightsome superstitions, that they being bereaued vtterly of all sense of true Religion, did suffer a kinde of sencelessenes such as drunks did suffer; These fewe words might be enough to shewe who this whore is, and what is the Throne of the Beast. For is not Rome that great whore? Haue we not already conuinced her to be Iezabel? doth she not sit vpon many waters? and hath not Rome enticed the Kings and inhabitants of the earth vnto Idolatry with her couisening tricks? There are none that can doubt of it, who consider of the matter as the truth is, & not partially.

Notwithstanding that there might be no place left to the aduersaries, once to cauill the Angell contenteth not himselfe with setting downe these common markes to know her by, but making all this but

but as an entrance to the matter, he promiseth to geue vs more evident markes yet then these. For the words *to be dronken vppon vnde* an Hebrue kinde of speach, as *heare thou that art afflicted and dronken but not vppon vnde*, Esa. Chap. 51. 21. Though the same Prophet useth the same phrase elsewhere without the preposition, as Chapter 29. As the Greek Interpreters translate it also.

Vers. 3. *So he carried me array.* So much for Johns iuiteme to come. Nowe Iohn is carried away into a place where he mighte hold the matter most plainly *he is taken array into a desart, and a wildernes;* But will some say, what needed he to goe into any more solitary place, being nowe in Pathmos, & abiding there in bannishment? Iohn doth here beare the Person of the faithfull, whose carrying away into a solitary place, signifieth the euent, for which cause he did also stande before vppon the Sea-shore, Chapter 12. 18. Whereby we are taught that the manifesting of this Throne is to be fetched and taken by the faithfull from some men that keepe in an obscure place, as it were in a desart and wildernes, whence no such thing as this was looked for.

For as the first light that gaue knowledge of Christ did arise of old among a people, *that dwelle in darkenes, and that sate in the Region and shadow of death*, Matth. 4. 15. 16. So his counterfaite Vicar should in some resemble our Lord as touching his Seate. Not but that he should be knowne before in part to the world, but that the wildernes should giue a clearer light to know him by yet more fully, so that he should scarce endure to looke men in the face.

We knowe that the whore hath hardened her forehead againe with in these fewe yeares, but there shall a newe and strange reproch be cast vpon her coming out of the desart, by meanes whereof she shalbe compelled to hide her face, vnlesse perhaps she hath forgotten her lesson of being ashamed, and learnt to blush at nothing. And therfore let me stirre you vp my brethren to set vppon this whore with a renewed and fresh assault; and let not any man be terrified, because he is a man of no great note and name in the world; God will haue some brightnes to be acknowledged in a man that is like obscurity it selfe. And let not any man meruiale from hence forth why Antichrist or the whore can not be seene at Rome; we must needes goe into the wildernes, to finde her out.

Pompe

Pompe and multitudes of people take away the sight of her from the Papists. If they desire to see her clearely, let them get them selues to that place, where onely they may see her fully and freely.

And I sawe a woman sitting vpon a Scarlet coloured Beast. So much for the Preparation; nowe he setteth vpon the description, propounding a common Type, *a woman sitting vpon a Beast.* Both which being ioined together doe geue vs the certaine and vndoubted knowledge of the Throne which is the onely purpose of the H. Ghost in this chap.

And yet in regard of this more cleare vnderstanding, a more plentifull knowledge of the Beast wil followe also necessarily, when once his den shalbe sifted and searched into. For the woman sheweth vs the place, and besides the Beast will teach vs the time, when that place is to be counted the Throne, both which things are to be searched into to knowe this matter. And indeed the Holy Ghost doth most plainly lay open both these points (as we shall shewe by his helpe) thereby meeting with the conueiance of the Iesuites as it were of purpose, as whome he foresawe in his most wise prouidence, that they would keepe a brablin about the time, when they were conuinced about the place.

But he hath cut of all occasion of wrangling from them, by this so accurate a description. Therefore as touching this woman, this so expresse noting of her out in this place by Babylon, by the seauen Hilles, seauen Kings, by her flourishing power, and after that by her destruction when the rest of the world shalbe standing whole, and lastly by the name of a Citty, which is geuen her in stead of an interpretation, doth proue most strongly, that the whole Citty where the Devil reigneth is not here vnderstood by the woman, but some singular Citty, and by name Rome, and that so much the rather because this whore is the Throne of the Beast, and we knowe that the Throne of the Devil was geuen to a certaine Citty, that is to say to Pergamus as we haue seene aboue, Chapt. 2. 13.

Bellarmino therfore doth not without cause refuse that opinion and say, *that it is better to understand Rome by the woman in his iudgements, as Tertullian expounds it in his booke against the Iewes, and in the third booke against Marcion, & as Ierom expounds in his 17. Ep. to Marc. & the 11. qu. to Algasia Bel. in his 3. Book of the Pope of Rome, c. 13.* Here the we haue the adversary himselfe confessing that which we say.

Eccc

to be true. What hindereth then that we should not agree with them about Antichrist. They haue contrived in their cunning a double snyting hole for them selues to scape the force of this place ; one taken f fro the place, another from the time. From the place, because though Rome be the whore , yet it is not the Seate of Antichrist , but Ierusalem ; from the time, because Rome was the whore, when the heathen Emperours raigned , but it is not nowe , since it was made Christian and therfore that it is not the Seate of Antichrist. But the Popelings are catched in their owne snares ; for acknowledging Rome to be the whore, they must needs graunt all the rest also with it. First that Rome is the seate of Antichrist and not Ierusalem : For is not this Beast Antichrist himselfe ? Bellarmine granteth this also , and the truth will wring it from him though he would not geue it , as we shall see. But he affirmeth that Antichrist shall hate Rome out of the 16. verse beneath , thus acknowledging the Beast to be Antichrist very rightly, but howe truly he hath spoken that of his hatred of Rome , we shall examine it when we come to that place. We haue and hold these two things out of his confession , both that this whore is Rome, and that the Beast is Antichrist.

Out of which it must needs be gathered that Antichrist shall haue his beastly denne at Rome , seing it is the Beast it selfe, vpon which the whore is carryed ; doth not the Holy Ghost shewe that there is great coniunction & affinity of both these of the whore to the Beast, by sitting on him, of the Beast to the whore by bearing of her. There is no man that will not say that the man is very neerely ioined to his horse which he rideth on. Certainly if Antichrist should raigne at Ierusalem , Rome that is set so farre out of the Sadle, should walke on his ten toes poore and base , which had so little aide from the Emperours , after that they tooke them selues to Bizantium , where they were nothing so farre of. Secondly as touching the time, howe absurd is this distinction , that heathenish Rome should be the whore in the first there hundred yeares after Christ, but Antichrist the Beast should not come till three yeares and an halfe before the last daye ? Shall he ride vpon the Beast that was not borne, no nor concealed for an exceeding longe time after ? Or shall the Beast when he shall come, carry the whore that was dead so many Ages before ? For she shall haue to be the whore a thousand three hundred yeares, & we knowe

not howe many more , before Antichrist shall come forth into the world.

These are dreames yea monstrous conceits of carrying and riding in this sense. The Holy Ghost hath taken away from you every such shift as this , when as he coupleth these two things together with so inseparable a connexion, whereby he forbids vs, both to seeke for Antichrist any where saue at Rome, and not to iudge her to be this whore at any other time, then when Antichrist shall haue his Sea there. These two things are to be ioined together necessarily both in place & time. But when shall this time begin ? For this is a matter that is yet to be doubted of.

Namely when shall we see the whore carried vpon this Beast and thorough his power, authority, and helpe, placed in dignity, and lift vp on high ? This thinge will Leo confesse to be done (though I should say nothing) of it in his first Sermon touching the birth day of the Apostles, then when the Popes were in highest autority, and Rome began to be aloft thorough the opinion of her Religion. O Rome (saith he) that are made the Head of the world thorough the Holy Sea of S. Peter, thou rulest more largely thorough the diuine Religion , then thorough any earthly dominion. For though thou hast enlarged the Priuiledge of thy Empire by land and Sea, being amplified vwith many victories, yet that is lesse, vwhich thou hast had subdued to thee by warlike labour , then that vwhich Christian peace hath brought vnder thy power. So Prosper. Rome is the Seate of Peter, as it is also of his pastorall honour and so it being made the Head of the world, doth possesse that thorough Religion, vwhich it doth not possesse vwith force & Armies.

Therefore this one common Type affoordeth vs a necessary argument that Antichrist hath both his Seat and his Kingdome at Rome; which one argument were enough to take away all controversy , if men did not loue them selues better then the truth, and would never leaue barking against it, before their mouthes were altogether stope, wherefore the Holy Ghost doth not here stay himselfe , but goeth on to other more cleare arguments , that they whome the morning light will not suffice to make them see the truth by it, might haue the Sunne at noone day to be their helper , if perhaps they will then be brought to see it.

The Woman and her Beast that she sitteth on being thus declared,
Ecce 2 he

he dote afterwards come downe to handle each of them severally, first he commeth to the Beast, which is described by his colour, his names of blasphemy, his heades and his hornes. His colour is like Scarlet, being made red of a Scarlet die. Wherefore this Beast, is here by made honourable, as glistering with the same colour that Kings shine in, and he is made no lesse wicked and bloudye. For this same colour is vsed to set forth most greiuous sinnes. *If your sinnes were as Scarlet saith Esay, Chapt. 1. 8.* Not onely because it is a deepe colour, that can not be washed away, but especially because of their cruelty in shedding of bloud, which Sinne seemeth to be most horrible of all the rest; who seeth not that this Beast is at Rome, where the Pope sitteth, whose feete Kings kisse and who killeth Christians that will not acknowledge his godhead, and that most cruelly both in the City as also thorough the whole iurisdiction of Rome? It was not without cause that this colour hath aboue the rest pleased the Court of Rome, which was thus ordered indeed by Gods prouidence, that so the Scarlet Fathers might geue a visible argument vnto the world, that they are this Beast, concerning which matter see what Theod. Beza hath written in a most elegant Epigramme. Secondly this Beast is ful of the names of blasphemy, howe happy an encrease is here made of an vnhappy matter? Ere whiles the heads did weare the names of blasphemy, Chapt. 13. 1.

Nowe the whole body is full of them. And indeed the Popes supremacy was the cheifest blasphemy in the beginning, and therefore it was meete to haue the name of blasphemy carried on his head, but time did adde newe blasphemies to this every daye, the which grew daily by heapes, till at last the matter came into the hands of the Counsell of Trent, and to the Masters of Controuersies, by whose helpe the Beast is nowe al couered ouer with most detestable errors (the whole Sea of Doctrine being turned by them into deadly and filthy bloud as hath bene said, Chapt. 16. 3. So that a man can see no part of him free from strange and horrible blasphemy. Let the indifferent iudge consider of those so many and so fearefull errors as Bellarmine defendeth in his three great volumes, and that with the allowance of the Pope, and then let him tell vs with a good conscience, whether he finde not every haire almost of this Beast stained with some notorious blasphemy.

Thirdly

Thirdly he hath seauen Heads and ten Hornes; The meaning whereof shalbe taught vs out of the Interpretation of the Angel which he wil bring straightwayes. In the meane it may appeare by this, that this Beast is the same with that which we haue seene, Chapt. 13. And that it is the former of those two. For the Second is said to haue two hornes onely, in that 11. verse of that Chapter. Here the Holy Ghost maketh mention but of one Beast onely, because both those there spoken of, doe make but one Antichrist, as we haue shewed on that foresaid Chapter; here also he mentioneth the former Beast onely, because it is his purpose to set Antichrist intirely before our eyes from his first beginning halfe of whose portraiture onely. The second Beast did represent vnto vs: as also because that nowe in these last times wherein the Beast should be fully laid open, the whore of Rome should relye more vpon the Ciuell authority of the Pope, whereof that former Beast was a Type, then vpon his spirituall power, which is represented by the second; We see at this daye, that the Patrimony of Peter is of more force and estimation with Papists, then the doctrine of Paul of which they make, a vizard to couer their filthines with, and we see also that neither Spaine, nor France, nor many other people doe care a rush for Rome, but onely so farre forth as she may serue to aduance and aduantage them by her authority. No man is ignorant, that Italy hath nowe for a long time despised her at her owne doores, whereas it can endure to haue her worshipped by forraigne nations like a God. For these causes therefore is the former Beast spoken of onely in this Chapter.

Francis Ribera the Iesuite labours to proue that this Beast here spoken of, is not either of those which are described in the 13. Chapter, but some newe one that was nowe first of all seene of Iohn. And why so I pray you? because saith he there is no article prefixed before the woman, or the Beast, as it is wont to be done in matters that be well knowne. Indeed it is certaine, that if he should conclude hence touching a newe representation, wherein they doe nowe appeare first of all, that which he saith should be of some moment, but seeing he gathereth, that neither of them was simply and absolutely extant before this, and that from hence, because they appeared not in this forme before, which is the onely thing, that the want of the article respecteth, he dealeth either foolishly or knauishly after the fashion of Iesuites, For

Ecc 3

so we reade elsewhere, I loked (saith Iohn) and beheld A lambe stood vpon Mount Sion, Chapter 14.1. Where the Article is wanting also. What then is this a newe Lambe? if one should call it a newe representation of him that stands vpon Mount Sion, accompanied with an hundred and foure and forty thousand, he should not say any thing disagreeing from the truth, but it is the same Lambe indeed, of which there was mention made before, Chapter 5. After the same manner, here is a newe portriture brought in, but not of a newe person, as it is cleare by the woman which being called the whore in the first vers had the efficacy of the articles which did shewe that he speakes of the old whore. But nowe the same woman wants those articles, when she commeth forth with a newe attire that was not seene before. The woman therefore is the same with the whore, and this is the same Beast which was spoken of in the 13. Chapter, hauing the same Sea, blasphemy, heads, hornes, worship among men, that shall have the same eternal destruction also as he is the cause of it vnto others, and he partaketh with him in all his properties; save that some of these should be more encrcased nowe in processe of time, and all of them should be more in the viewe of the world vnder this fifth Viall, then they were at first when he sprang vp.

For nowe he appeareth full of blasphemye, which did onely take hold of his head before. Nowe was that former Beast Antichrist, and shall not this be he, that is more blasphemous? Whose admirers also be reprobates no lesse then they that admire the former Beast? What aduantage therefore getteth the Iesuite, if when he hath sent the former Beast packing to Ierusalem, he shall leaue this at Rome, that is farre more pernicious?

Vers. 4. *And the woman was arrayed in purple and Scarlet.* So much of the Beast, nowe he sheweth of what fashion the Woman is, whome we shal see to be set forth most magnifically. Touching which matter Tertullian speakes well; *She that deserued to be called a whore by our Lord, is set forth as it were with an habite fit for such a name.* She sitteth in purple, with Scarlet, and Gold and precious stones, which are cursed things, without which a cursed and common whore could not be described. These things saith he, but perhaps alitle to seuerely, in his Booke of the Attire of women. The womans attire here is indeed roiall and tirumphall, such as Baltasar promised to them that could reade the handwriting,

writing, he shalbe (saith he) clothed with purple, with a gold chaine about his necke, and he shall be the third ruler in this Kingdome, Dan. 5.7. So that this is an habite fit for her, that hath rule ouer the Kings of the earth, as it is beneath, vers. 18. I but purple were enough to declare her dignety? To what ende is Scarlet also added? That her notorious cruelty that is ioined with her pride might be noted out. She is of the same disposition that the Beast is of; which is like to the Dragon, who is red with the slaughter of the faithfull, Chapter 12.3. There are many citties that are made famous in Historyes for notable cruelty, but the dwelling place of Antichrist must flourish aswel with Soueraignty in the highest degree, that so it might be knownen euidently and discerned from all other Citties.

In both which respects, the Iesuits them selues can not denye, that Rome beareth away the Bell. But to both these, Gold, precious Stones, and Pearles are added which besides her Maiesty doe declare her most excessiue riot and prodigality which is another marke to knowe this woman by; And indeed, who can reckon vp the infinite expences that this Citty is at in building and maintaining, Temples, Theatres, Porches, Bathes, Palaces, Broches in forme of a Pyramis, Statues, triumphal Arches, priuate houses, & the rest of the ornamēts thereof? The glory of al the world, is heaped vp together vpon this one Citty, which was taken away by spoile from many other; to let goe matters of old, what an infinite summe of mony did Sixtus the fifth laye out of late vpon a Conduite, which he built vpon the Quirinal Hill, in the yeare 1588. It is reported, that two hundred and threescore thousand Crownes were spent vpon this matter. And it was no necessity that wringe this Charge from the Pope, but it was done for his pleasure onely, that he might keepe more pleasantly onthat hil in the Sommer time. The Vaticane Library that was repaired by the same Pope, did perhaps stand him in litle lesse; yet the same man brought in fifty hundred thousand crownes of Gold into the newe treasury, which he buile on S. Angels castle, that so we might knowe that the Pope was not yet brought to beggery. But yet this Gold and these precious Stones, seeme not onely to serue to nourish excesse and riot, for Rome was farre more prodigall and wealthy in auncient dayes, then it is at this daye; and to what ende should he nowe vpbraide her with her immoderate Pride, & pompe, of which he said nothing, whē as she exceeded this

this by many degrees ? But rather these thing are notes to whose wealth she should relye on for maintenance of her state these last dayes : for we shall see beneath, Chapter 18.22. That people, Scarlet, Gold, pretious stones, and Pearles are among those wares of Merchandize, by which Spaine is signified. Wherefore this decking of the womā may serue to that purpose, that it may shewe that Rome should bragg and relie most of and vpon the Spainiards aide , at the time when this Viall should be poured vpon the Throne. Otherwise the Holy Ghost would haue mentioned former Ages, when her attire was more sumptuous, & curious. And is not Spaine nowe at this daye the Cheife propre to vphold totering Rome, as it hath bene ever since Charles the fifth ?

If any man be ignorant hereof ; let him knowe at lengh, that the matter stands so , and that by the testimony of Clement the 8. who is Pope and Pilot of the Church of Rome at this daye , who being to create some newe Cardinals of late in the yeare 1596. did protest before, in this manner *that although he made this creation of himselfe by his owne proper motion , yet he could not deny to doe this office to the King of Spaine, to create some Spanish Cardinals also, because he is the Propre of the Catholike Religion , who ought not to haue so much denied vnto him nowe in this decrepit old Age of his, but he should rather be gratified and satisfied in this matter, as Iansonias relates in his Italian Histories.* This then is the reason of this araying of the woman that is proper to this time, which Iohn meruaileth at for the newenes of it, beneath, vers. 6.

She had a Golden Cuppe in her hande. Nowe is her vgly filthines laid open, which is double the one is that that she vseth towards those men that be well knowne of her, and of speciall note and worth ; whome she doth as it were speake vnto by name, and reacheth them the Cupp of her fornication, the other pertaines to those that she knoweth not, whome she allureth by her name that is written in her forheade, in the next verse. For she is desirous that none should scape her snares. She commeth forth with a Cuppe , as with an instrument fit for the fulfilling of her lust, even as of old every one did openly beare in his hand at Rome , the badge of that Art which he professed. For the Holy Ghost hath recorded her wine of fornication nowe already, and drunkennes & gluttony are most fit beloues to stirre vp filthy lust. Whence it is that the Harlot in Salomons Proverbs 7.14. Tellet the Tongman of her

her dainties which she bath ready for him. This cup therefore she hath in her hande , reached forth to the renowned Kings and Princes, to whome she sends Cardinalls, Iesuites , and other vncleane Spirits of that kinde in embassage , to drawe them vnto and to retaine them in the fellowship of her Romish Idolatrye. In which point the most ardent diligence of Rome is knowne to all men , who spareth for no labour or cost, so she may enueile these men to comit this detestable whoredome with her. Which that she may the better doe, the Cup is golden, very pretious abroad & in the estimation of men, the Romish impiety being commended with all pompe of words, for the consent it hath, for multitude, antiquity, perpetuall succession, the very Chaire of Peter , and such goodly colours as these to garnish her ouer with, that so she might seeme more pretious then any Gold to simple people, and might by that meanes deceaue them. But this Cup is full of abhominacions , and filthy fornication with in, that is, if her doctrine be tried, examined, and ripped vp to the quicke , nothing is so filthy, but this doth surpasre it in fowle and loathsome filthines. For to the ende the holy Ghost might expresse the vnspeakable filthines thereof, he hath made choise of such a kinde of nasty matter, as shame wil not suffer a man to name. In one word this whore is of the kinde of those men, who are called Borboritæ of their mirye filthines, whome Epiphanius and Occumenius speake of.

Vers. 5. *And in her forheade was a name written a Mystery.* Another kinde of filthines is that whereby she beareth her name vpon her forhead most impudently, and proclaims that she is a common harlot. She would haue no man passe by her vnowne and vncalled on, but would haue men knowe by the Title where they may turne in to a harlot. It can hardly be expressed of what monstrous lust those little faunce belles, of the brothelhouses were instruments, which this same whore of Rome did vse of old , which Socrates recordeth, Book 5. Chap. 18. But this name written goeth beyond that impudency. For they were sometimes silent , and they suffered the senses to take some respite from the filthy interrupter and disturber of men , this Title giveth no rest to the eyes , alwayes running into them, and solliciting men to filthines. She doth not then thinke it enough to declare her profession by her habite, vniuersall she doe also carry this cognizance on her forhead , that so this Ivy bush might make her wile salcable. O

Impudencye. Harlots were of old covered with a vail, and did not boast of thy filthines with an open forehead and a Title written upon it? But what is this name? Not this word Mystery as it seemeth, for Aretas joynes it with the verbe (written) without any note of distinction after this manner, and upon her forehead she had a name written Mystery, the great Babylon, &c. As if Mystery were the substantive for the adjective, full of mystical matter, as if it were said, and upon her forehead there was a mystical name written, Babylon, &c. Certainly the construction requireth, that some nowne being joined with another without an article, should supply the place of that which the logicians call Predicatum, thus, & she had a name written in her forehead, which is a mystery.

Out of which it doth appeare that mystery is not to be written with a great M. in the beginning; as if it were a part of the name, and of the cognisance of the whore set on her forehead, but that it is to be read jointly with those things that goe before the name. But the meaning of it is all one howe ever it be set, teaching vs, that some secret lurketh in this name, which is to be interpreted otherwise, then it is commonly taken for and maketh shewe of. Wherefore the name written on the forehead is the whole connexion of these words; That great Babylon, that mother of fornication, and abominacions of the earth. But (may some say) there is no Citty that doth boast of her selfe to be such an one in expresse wordes. Neither doth the Holy Ghost say so, but he teacheth, that this is her true name, which Iohn sawe written on her forehead in some many letters, and Syllables, howsoeuer it is, the true Babylon should haue a name written on her, which should signifie this selfe same thing with other words by a mystery; Namely Rome the Empresse of the world, the Pillar of truth, the looking glasse and patterne for all Churches to behold, from whose statutes we must not depart in any case, whatsoever she ordaineth, Distinct. 19. Enimvero. This is that name painted with great letters on the forehead of the whore, the meaning whereof if a man will diligently search into, he shall see, that it cometh all one by a mysterye with that which Iohn sawe. For whatsoeuer ancient corruption either hath bene of old, or is yet remaining in these westernne, & Northren Churches of ours, all that hath flowed wholy from Rome; in which respect she calleth her selfe vauntingly the mother of the Churches, but she may be called a Stepmother rather, which

which hath mingled a Cupe full of deadly Heribane to her daughters. Such therefore is this name, which yet remaineth mysticall in this last Periode, as the Holy Ghost doth declare plainly, by prefixing this word mystery before it, and therfore neither shall it be manifest nowe vnto all men, as we may see in the Papists, who adore this name as if it were that most Holy name, Holines to the Lord. The Jesuites doe against their wills confess, that this Babylon is their Rome, as we haue seene a litle aboue, and yet what windings and starting holes doe they seeke, whereat their Popish filthines, and impiety may slip awaye? Bellarmine will haue the heathenish Rome to be vnderstoode, such as it was of old vnder the Emperours, that were the enemis of the Christiā profession. Francis Ribera had rather haue the time to come respected, when the Pope shal be driuen out of Rome by Antichrist as he dreameth.

Thus are these men blinded in understanding this name, which soundeth any thing rather vnto them, then that which it is in truth. But we haue shewed sufficiently, that these forgeries of theirs, are no lesse foppish and foolish, then they are pernicious to those that doe reverence them; and those things which followe in this Chapter, shall make it yet more manifest, that there is no other Babylon mentioned here, then that Popish Rome that is extant at this daye, and that in such a fashion as it nowe is, & hath bene for many Ages past. For did ever the heathen Emperours labour to impose their Romish Idolatry vpon the nations that they vanquished? Or if they had striuen to doe it, could this impiety haue had any mystery in it? It was manifest that the heathenish superstition was execrable in the eyes of the Christians; but this Babylon should infect Christians with the contagion of her superstition, which can not agree to any other Rome but that which is Popish.

But let it be some thing to come, and admit that the Pope shall be driuen thence, & that all impiety shall openly rage & raunge abroade there, which thou must needs confess (o Ribera.) Where shall this Mystery be then trowe? Who is there that can not perceiue excessive wickednes joined with the like impudency? That therefore which you faine, is quite contrary to all likely hood of truth. This Babylon is that Rome, which should deceave her followers with a shewe of pietye, which should be called the Holy Cittye, and should possesse the Court

of the Temple, as it is Chapt. 11. 1. 2. Which shewe vniſſe, it did nowe gull and delude you (ō Papists) I could not ſo well knowe her to be Babylon, but your pecuynnes whether it be vpon knowledge, or ignorance, brings moſt evident credit to this Prophecye. Let vs then take that from hence, which the words doe geue vs, and let vs concluſe that the whore neither doth nor ſhall wage open warre againſt Christ, but that ſhe doth and ſhall oppugne him cloſely, & priuily by a Miftery. The which thing what force it hath to finde out Antichrift, we ſhall ſee afterwards.

Vers. 6. *And I ſaw the woman dronken with bloud.* The third property is her notable cruelty, in that ſhe doth wholy ouerflowe with the bloud of Martyrs. Yea this is ſhe that killed our Lord Iefus as it is aboue, Chapt. 11. 8. So that it is hard to ſaye howe much Christian bloud, the wicked Emperours ſhed after that there was made an onſet to their cruelty from thence. What ſlaughter ſocuer was made thorough the whole world almoſt, that proceeded either from the Edict, or the prouoking and allowance of this Citty. It can not be expreſſed, howe many and great warres the horriblie Popes haue ſtirred vp in the ages following, who haue ſet al the Kings of Europe by the eares together.

And beſides the maſſacres that were made by publike warres, howe many holy men haue loſt their liues, because they and Rome could not iuſpce together in one minde? For which cauſe they were proſcribed for hereticks, & were conuoked with the tormenting flames of fire. It treads in the ſame ſteppes at this daye; as it appeareth by that execution which it made lately in the yeaſe, 1595. vpon a certaine Englishman for ſtriking to the ground their ſacrilegious ſacrifice of the Altar out of the hands of the Arch-Biſhop of Ambron. For after they had cut of his right hande and had ſcorched the reſt of his body in ſondry places with burning torches, while he was dragged thorough the Citty by his executioners, at laſt they burnt him aliue ouer againſt the Capitoll.

At length behold (ō ye Englishmen) whether it is that ye fly ouer for whatſocuer cauſe, namely to that place, where ſo great impiety raigneth, that if ſo be that ye haue any ſeed of election remaining in you, you will chufe rather to die a thouſand deathes, then to geue any toleration to it with your ſilence.

Is not

Is not the ſame Rome the forge of Rebellions and the ſlaughterhouse of Christian Princes at this daye? Certainly this Council that is made of a company of furies, doth firſt decree the killing of Princes, and then it ſends out the Iefuits vnderhand, that are a crue of cutthroats and poiſoning villaines, who doe bring their wicked decrees into execution, by any meaneſ they can deuife. It were an endleſſe labour to goethrough all thy butcheries ū Rome. Thou art drunke indeed with bloud, tumbling thy ſelfe in thy owne ſurfeſ, which thou haſt parbraked with excefſive quaffing of bloud.

Nowe therefore all theſe common properties being ioined together, doe shewe vnto vs ſuch an whore as this, namely one that is increased and ſustained by the Beast, one that is Princelike, rich, glittering that great Mother Citty and ſpirituall Babylon, the Princesſe of all ſuperſtitioſes, yet one that doth deceaue men cunningly with her iuſſeling ſleights, and laſtly a cruell killer of the Martyrs. All which if they can bee found no where els together, but in Rome alone, let vs take notice of the Citty that is to be condemned, and let euery one take heed in time howe he haue any ſociety with her, leaſt that he perish together with her in her deſtruction, that is nowe ſhortly comming vpon her.

And I meruailed. Thus farre of the typicall deſcription. Nowe he paſſeth ouer to the Interpretation of it, the occaſion whereof is ſett downe in theſe words. But howe is that Iohn meruailed, whereas this is the property of cursed men, beneath in the 18. verſe.

This meruailing is full of indignation becauſe of that ſo great felicity of the wicked harlot, whose iuſt deſtruction ſhould haue bene ſene in her firſt conceptions, or at laſt when ſhe was in her cradle. But as for wicked men, they admire her with a kinde of worſhipping of her out of an opinion of a certaine excellency of hers, euen as they are ſaid to meruail after the Beast, Chapter 13. 3.

But was he ignorant of the Beast, which he ſawe Chapter 13.? No ſuch matter; Neither is he ſaid to admire the Beast alone, but as he was ioined with the woman, both which he had not beheld before in this newe portraiſure, and this ſetting out of them in ſo full and complete manner.

Ffff 3

And

And who is there that would not be astonished to see that the Throne of the Dragon which Iohn sawe to be made a shepefold of Christ in some sort after that the Dragon was thrust out thence, could rise vp againe to this height of impiety? But we must not sticke, in the person of Iohn onely, who doth nowe beare the common person of the faithfull, but we must vnderstand that certaine godly men that liue vnder the fifth Viall, considering the horrible blasphemy of Rome, which they haue tried and knowne most vndoubtedly and thinking with all of this felicity of hers of what kinde soever it is, should wonder with themselues exceedingly howe it could be, that so great impiety should remaine vnpunished so longe, and this wondring of his moued the Angell to take vpon him the full opening of their things.

Vers. 7. *And the Angell said vnto me; wherefore doest thou merueil?* The interrogation containeth in it a certaine reprove of mens negligencie, and sillines, as if he should saye, vnlesse men had shamefully scorne to obserue the former times, they should haue had no need to wonder at the whore nowe, because they see her to flourish with this kinde of felicity such as it is. But our merciful Father, who pardoneth all the faults of his children for Christs sake, doth forgiue this carelessness of theirs also. And therefore he sends his Angell, who may make the whole matter most plaine vnto them; For this is that effect of the words following, *I vwill tell thee the mystery, &c.* Wherby though he intimateth and that not obscurely, that the interpretation also it selfe should not be clearely knowne of al mē, but that it should remaine hidden still from men of feareid consciences, as we sawe aboue at the 3. and 5. verses.

Vers. 8. *The Beast vvhich thou sawest.* The first interpretationis of the Beast, and that first in regard of his whole Person, as we haue diitinguished it in the Analysis, whereby his diuise estate is declared according to the foure changes of the times, such as he should be nowe at last knowne to be most plainly vnder this Viall. The first time is that wherein he was, the second wherein he was not, the third wherein he arose out of the bottomlesse pit, the fourth wherein he shall goe at last into perdition. As touching the first, it is not to be vnderstood of any time which were before Iohns age, or before this Prophecy was reuealed vnto him.

For

For the Angell cloth flatly astirme, that this Beast was not come yet, vers. 10. That is, that he was not extant as yet, when Iohn receaued this Prophecy, but that he should receaue power at the same houre with the ten Kings, who were not come to their Kingdome as yet in Johns time, vers. 12. Therefore this Beast is not properly the Devil, as some of the auncient writers interprete it, which Ribera the Iesuite catcheth at greedily. Of him it can not be said that he was not yet come, or that he had not receaued power as yet, whose Kingdome did both then flourish most of al, yea it flourished before Christ came in the flesh. We shall see afterwards that the first birthdaye of the Beast is to be referred to that time, wherein the Dragon was thrust out of heauen, and gaue him his Throne. And so the fourty two moneths wherein he did exercise his power chifely, which is the same space of time with that of the womans lurking in the wildernes, and wherin the two Prophets were clothed in Sackcloth, did challenge the same beginning with this birthdaye of the Beast, Chapter 13.5. And 12.6. and 11.2. Which we haue shewed to haue fallen out about the time of Constantines inaugurateing into his Kingdome, many ages after that Iohn departed out of this life. From which beginning the first article noteth that the time was, when the Beast flourished for a certaine time, namely from the ende of the publike persecutions by the open enemies; whome the puissance of Constantine the great put to flight. The second Article teacheth vs that after that happy tranquillity that the Beast had long enjoyed, a newe tempest arose, which did afflict the Beast so vehemently, that men might well and iustly saye, that he was once of old, but he was not nowe, as whome they might thinke to haue perished vtterly in those troubles, as it came to passe after that time of peace and breathing which he had vnder some fewe Emperours (during which time, the authority of the Pope of Rome had gowne meruailously) when as the inuasion of the Barbarians did miserably vexe all Italy, did wast Rome it selfe horribly, which was the Throne of the Beast, and cut of the Popes authority that had growne ranke and riotous euен to the roote almost. Might not men haue cried out at that time and haue said by right, that the Pope had bene, but nowe was not when as they might thinke, that not onely his autorite, but his Seate also was quite ouerthrowne and past hope of recovery.

This

This second time was called *his vrounded bead*, Chapt. 13.3. Which brought with it the knowledge of his former estate, whereof there could be no knowledge till this chaunge happened. But yet the Beast laye not for euer in this ouerthrowe, but he got vp & out of it againe, as the third article teacheth vs, he ascēded out of the bottomlesse pit, which came to passe, when he put forth his hornes againe, after that Tempest brought in by the Barbarous people was blowne ouer. This article containes in it both the healing of the wound by Iustinian and Phocas, as also his vprising out of the Earth by Gregory the second, of both which we haue spoken, Chap. 13.3.11. and 11.7. and 9.2.11. This Gregory exercised that power, which his auncestors had obtainēd from the Emperour, yea farre greater, being become not onely an vniuersall Bishop, but also a Soueraigne commander of all commanders dictator-like, one that could geue and take away the Empire at his pleasure. It is enough to note out the first beginnings of matters in this place; we haue shewed elsewhere who was the first Pope that conferred vpon men the name of the Emperour ouer the westerne people. Then therefore did the Beast plunge vp out of the Pit, when the Popes had gotten this earthly power to them selues, as we haue shewed, Chap. 13.11. Which earth he calleth the bottomlesse Pit here, as it is also called so elsewhere as Psal. 71.20. *Thou makeſt me to arise out of the bottomlesſe places of the earth*; And so much of the third time; The fourth is, he shall goe into destruction, which teacheth that this newe reviued dignity shall not remaine for euer, but that it is to be diminished by litle and litle, and to be wasted leisurely, till it be quite extinguished at length; as we haue heard before in the second chapter that Iezabel the paramour of this Beast lay sicke and languishing with an incurable consumption, euen as we see at this daye, it is come to passe both in Rome and in the Pope, but their funeral and exequies remaine to be kept as yet, & this Reuelation will teach vs afterwards, at what time that shall be. These are the foure notable changes, by obseruing of which the Beast might be clearely knowne, of men that are not wilfully blinde, as out of which we haue a most stronge argument both of the time when Rome is the whore, and of the person of Antichrist.

For that Citty is the whore, wherein Antichrist raigneth, that is, the Beast which was, which was not, which ascended out of the deepe, and

and which shall goe into destruction. But Rome is the Citty wherein from the time of Constantine the great, the Pope raigned, which was, which was not, which rose vp out of the deepe, and shall goe into destruction.

Therfore Rome is the whore from Constantines time, & the Pope of Rome is the Beast and Antichrist from the same time, in whome we see all these changes to be at this day, as farre as it can be, while he is not quite carried away out of this world, into the bottomlesse Pit of Hell, from whence he came; whence we conclude that it is not to be doubted, but that he is that aduersary, that man of Sinne, that great Antichrist, whome we ought all of vs to flye from and to abhorre, and to wish and worke him destruction with all our might. If any man thinke, that the Beast can not be knowne before his last dismall doomesdaye (which is to knowe him to late) let him obserue, howe the Angell stayes him selfe in the third Article in the ende of the verse, saying; *ſeeing the Beast which was, and was not, and yet is, whereby he teacheth vs*, that there may be certaine knowledge had of him at the time of this third change.

And the inhabitants of the earth ſhall meruaile. Namely by giuing all honour and obedience vnto him, being dazled with the glistring shewe of his false dignity, which was called before *meruailing after the Beast*, Chapt. 13.3. And yet least we ſhould thinke that all men are to be carried headlong into this damnable ſinne of honouring the Beast, he reckoneth vp the inhabitants of the earth onely among this crue, namely the Cittizens of the counterfaite Church, *whose names are not written in the Booke of life*. Nowe therefore conſider in Gods name o ye followers and fauouters of the Pope and popery) howe much it concernes you to trie what ye can doe, to cleare, your Pope from hauing any affinity with this Beast? For if he be found to be couered in his ſkinne, (which this Chapter will make clearer, then the light at noone daye) you are vtterly vndone all the ſort of you, vntelleſſe you will flye from him, and auoide, all conſorting with him alſoone as may be. I beſeech you as you tender your owne ſaluation, laye aside all hatred, prejudice, and bitterness of affections, and then weigh the matter with me in equall ballances. The matter is great that you and we ſtande vpon and dealc in, either the winning or looſing of eternall life.

Doe ye not see the Pope and the Beast to treade in the same steppes continually hether to ? Marke the things that followe after, we shall finde both of them still goe on together in the same tracke, which the Holy Ghost hath chalked out , and that hand in hand, and with equal paces. But it may be you will cry out that this is a newe interpretation; But doe not offer to binde the Holy Ghost to be at your command, & pleasure.

It is he that sorteth out the measure of knowledge to every time, according to his owne goodwill , and that most wisely. Consider rather the consent of the whole Prophecy , which will gene most plaine & evident prooef of it owne autority and certainty , and count that to be most auncient, which ye shal find to be most true. Why doe you suffer your selues to be deceaued with the names of the Fathers, whome the most certaine euent doth teach , to haue bene exceeding blinded with errore, in the most places of this book of theReuelation? This is the notorious cunning & couzenage of the Iesuites, to cal those men cheifely to witnesse , and to cite those interpreters , with whose venerable ignorance they might hide and couer the Popes impiety. While those auncient Fathers liued , which was either before Anti-christ , or straightwaye after and from the time of his infancy, they could not be much endangered by him. They vnderstood sufficiently, that which auailed them to their saluation, God would haue all other matters to be wrapped vp from them in darkenes , till the time fore appointed came , that Reprobates seeing should not see , and so the way should be made to fulfill his Holy and iust decree. A wake therefore (o ye Popish people) awake you that lie and haue bene lying so long in so dead a sleepe , & at length open your eyes to behold the truth that shineth so brightly. Which if you shal behold to glister more gloriously , then that it can be obscured with any dus kish Cauills and delusions , that the Iuggleng Iesuits can cast vpon it, remember that which is here againe inculcated by the Holy Ghost ; that all they who shall admire and honour this Beast , are not written in the Booke of life ; and then looke well about you, as the waightnes of the matters requireth of you.

Let me likewise admonish you (o my brethren in a fewe words for so I account of you , while there is any hope left of your repentance) who change your Religion and turne Catholiks in lesse then two or

three dayes , ye are so giddy headed , and newe fangled ; you thinke it to be fine sport, to reuolt from the Truth to the Pope, but take heede least in good earnest ye cast your selues in to Hell for a pastime , what will ye wilfully dash out your owne names out of the Booke of life? Ye make shewe as if you would be made Catholikes , but consider that those whome you cal and count Catholiks are called and counted flat reprobats by the Holy Ghost ; vnlesse they will get them pack- ing away at length and that in all hast , out of the Po- pes Campe , whether you play the runnagates out of the Campe of your Captaine Christ, and that as you pretend, for saluations sake. But this pretended plea of seeking saluation by this your reuolt , is but a toye to mocke an Ape with; I know where your shooe pincheth you; you can not liue at home but in pouerty , or disgrace and infamy , it may be for some of your lewd pranks you haue plaid here or els you can not brook to see others preferred and esteemed aboue you. But what can you gaine by it, if you get the largest & most ample reward, for your labour that can be geuen you in this world , if you shall cast away your soules for euer ? What infamy can be greater , then to bee enrolled among the heard of Goates that are to bee awarded into everlasting fire ? Or who is there that may not thinke him selfe esteemed and honoured enough , that is nombred among the Saints and Sonnes of God ? Consider of these and the like things I beseech you, and doe not thinke it a light matter to forsake the true God , and to make a league of amity and fellowship with the Deuill him selfe. Behold also you that harbour Iesuites & Preists so gladly in your houses, what pestilent vipers you nourish in your bosomes. Whatsoeuer he is that would reconcile you to the Pope, & so would make you to be his confederates , he goeth about certainly to tumble you into the bot-tomlesse Pit of Hell. Whereof the Pope is the Angell King, and Keye bearer,whose name is therfore called in all tongues destroyer yea de- struction it selfe as we haue heard before Chapter 9. 11. And this name doth notably agree with that name the sonne of perditio which is geuen him, Theff. 2.3. Howe wretched a course is it to seeke to loose eternall life without all peraduentures, & that to auoide an vncertaine danger in this life ?

Doc not measure and waigh the matter any lōger which is of such importance and consequence , rather by the Iesuits coloured lies, then

by perfect square of the truth it selfe which is so manifest. Neither be so obstinate, as to despise my counsell and aduise. I am an aduersary onely to your errours, I desire from my heart to haue your persons saued by Iesus Christ. Examine what I say, I desire to be beleued vpon no other condition; And if vpon triall you finde matters to be so for certaine as I saye, then take notice of the subtil serpētine sophistry of the Iesuites, thrust out from among you these hellish furies, curse these detestable and pestiferous fellowes, and all the broode of them to the Pit of Hell, behold your owne danger, and if you haue any care of your Saluation, at length and at last be wise and well aduised.

From the foundation of the world. So before the eternal decree was touching the death of Christ, & touching the force & efficacy there-of was signified by these wordes, Chapt. 13.8. Nowe the same kinde of speaking noteth out the eternal election of those that shalbe saued, which two things are most nearely ioincd together.

Seeing the Beast which was, and which is not, and yet is. These last words, *and yet is*, seeme to be read thus, *and he is present*. The difference of the readings is, that the words of the common reading signifie vnto vs, that the Beast was remaining alive in that discomfiture which he suffered; as if it were said; although he be not extant in the opinion of men, yet he is, and so both the members are referred to the same time, as before Iohn sawe one of the heads wounded as it were in a deadly manner, which yet was not quite cut of and killed, Chap. 13.3. The other reading noteth out the third time more manifestly, wherein the Beast should reuie againe after the calamity which light on him was passed ouer, which Aretas, Complutensis and other bookees doe plainly distinguish, who reade it thus, *and he shalbe forthcoming*, & so Primasius, *he shall come, or he is to come*. Yet that former reading of Theod. Beza, may carry this same meaning also. Though the Beast was not erewhiles in mens opinion, yet nowe he is. And so the words are to be taken in this sense, that they may haue reference to the Beast as he cometh forth of his Calamitye, not as he lieth stil in it. For they answere to the third article, *& he shall rise vp out of the deepe*, as it is euidēt by the fact of the men that admire the Beast, who would neues honour him, as he lieth forlorne and perplexed, (which yet they must needs doe, if these words did respect the same time with the words of the member that goeth next before).

But

But as he recouereth his dignity againe beyond all expectation of men, and that in more ample manner, then he had it before, as it hap-pned vnto him in his third Change, after he was healed of his wound, Chapt. 13.3.

Wherefore the vulgar Latine reading is faultye, that passeth by this third member, making me to admire the Beast, when he is not, which is contrary to the truth of the matter. Besides it is plaine, that it is not to be read in the future tense, but in the present, because men doe not admire his dignity that shalbe, but that which they behold pre-sently. Out of which we may gather, what kinde of admiring of the Beast it is, that is an evident marke of a reprobate in a special manner, namely that whereby men honour the Beast that gate life againe af-ter he had taken a deadly foile, which is the second Beast; chap. 13.11. Till that time, the Beast was not so desperately impious, but that he might deceave the Saints easily but he came afterwards to that height of wickednes, that they must needs be exiled from Gods Kingdome, who doe acknowledge him to be such as he professeth him selfe to be, by admiring and applauding him. Nowe in that the Angell doth not goe on to reckon vp his diuorse estate, beyond this third Article, he sheweth thereby that he should be openly knowne to the world, before his last ende should come.

Vers. 9. Here is the minde. Hether to wee haue had the interpretation of the Beast in respect of his whole person; Nowe the Holy Ghost setteth vpon the interpretation of some of his principall parts; to which he prepareth away to get himselfe better attention by this preface. Which yet is vncertaine whether it be to be referred to that which went before, or to this which followeth, it seemeth to be placed in the middest, to belongeth equally to them both to moue men to consider diligently what hath bene or shalbe said touching the Beast.

It seemeth to be a defectiue kinde of speach, that is to be made vp after the manner of that Chapter 13.8. *Here is wisedome, he that is endued wirth wisedome let him make the computation of, &c.* So in this place, it seemeth the full sentence should goe thus. *Here is an under-standing, let him that hath understanding understand.* And so we haue heard the conclusions of the seauen Epistles to the seauen Churches to goe after this manner.

Let him that hath eares heare. Or els the full meaning may bee in these words by them selues; *Here is the minde that hath wisedome*, as if he should saye; geue heede & marke those foresaid Changes of the Beast's estate, marke likewise and consider well of the interpretation of the Beast; the vnderstanding of these things is true wisedome indeed, as whereby a man maye escape euerlasting destruction. But these words are not onely set here to stirre vp men to attention, but also for a Prophetye, as which doe teach vs Prophetically that every one shall not be able to see that opē noone-day light, which God shal bring into the world, to laye open the Beast, with all, but onely such as are endued with true wisedome, and haue their eyes opened and inlighened by God. The Beast is like herein to the whore, whose name written on her forehead was a mystery, which should be no lesse kept close from the knowledge of most men, then some darke riddle that can not be opened. For Prophecies are not made manifest to all men, nor when they be fulfilled, as Bellarmine saith, and that triflingly as we wil shewe afterwards, but onely to some certaine and peculiar men, to whome God shall geue power to vnderstand, whereas the residue of men shall remaine dead and buried in their former blindnes. And this short aduertisement doth conuince the Papists to hold a threefold errore touching Antichrist, one about his common name, another touching his doctrine, the third touching his publike persecution, of which we will entreate more at large in the confutatio of the Papists, which shalbe made at the ende of this Chapter.

The seauen Heads are the seauen hilles vvhich the vwoman sitteth. Nowe he interpreteth the parts of the Beast as we haue said, & first he teacheth vs what his heads are, both those which are permanēt in this verse, and those which passe away successiuely in the 10. and 11. verses. That so we might knowe certainly what and who is this whore both in respect of the place, and the time.

Those heads are the seauen Mountaines vpon which the Woman sitteth, that is, the seauen hilles of the Cittye of Rome; called in Latin, Palatinus, Quirinalis, Auentinus, Cælius, Viminalis, Aesquilinus, Ianicularis, for which this Cittye is famous thorough the whole world; and is called of the Grecians *the seauen-topped or seauen crested Cittye*, and of varro, *the seauen-headed Cittye*, and that because of these hilles. And this periphrastical name seemed fitter to be geuen Rome by the lofthy-

speaking Poets, then to call her by her proper name, when they speake of her. As Vergill, Georgic. 2. towards the ende. Out of question Rome also is become one of the most goodly places in the vworld, by meanes of busbandry as the vwhich alone hath compassed for her selfe seauen Tovvers vwith a vall round about. So likewise Ouid de Trist. Booke 1. Eleg. 4. It is no base place of habitation from whence I am banished, but from Rome, vwhich looketh round about and ouer the vwhole vworld from her seauen lofty hilles, and vwhere the Throne of the Empire, and the Temple of the Gods stande, and againe Booke 3. de Trist. Eleg. 7. my Bookes shalbe perused and read, as long as Martiall victorious Rome shall looke from her seauen hills ouer the vworld vwhich she hath conquered. Neither would God haue this matter testified by the verses of the Poets onely, but also by the publike solemnity that hath bene kept of old at Rome. For the Romanes were wont to celebrate A Feast called Septimontiū, because of the seauenth Hill that was reared vp and ioined to the other Hills that were about the Citty; wherevpon Rome was made a Citty with seauen hilles, as Plutarch reporteth in his booke called a description of Romane antiquities. These things are so manifest, that the Papists them selues are nowe compelled, to confesse as much will they nil they. We haue shewed that Bellarmine doth preferre this opinion before the rest; in his 3. Booke of the Pope of Rome, Chapt. 13. Ribera also the Iesuite holds the same opinion, yea and confirmeth it with many arguments, writing on the 14. Chapter of this Booke of the Reuelation, number 30.

So that there could be no controuersy remaining about this matter, if men were in their right wits, but we haue touched their madnes before, who disioine those things which are knit together inseparably. They confesse Rome to be this whore, and yet they will not endure to haue it to be the Seate of Antichrist, as if these two could be parted asunder, whereof the one sitteth and is borne, the other carrieth; but if this conioyning of them be of little force, behold here we haue a more straight, yea a most straight vniōn of them, as it were of the head with his body, so that they who wil sende away the Beast to some other place, then to Rome, must needes imagine him to be a Body with out his heades.

Thus therefore I conclude demonstratiuely from hence, the Citty where the heads of the Beast or of Antichrist are remaining fixed and stable,

stable, is the very seate of Antichrist; But Rome is the Citty where the heades of Antichrist remaine fixed, therfore Rome is the seate of Antichrist. You can neuer escape the dint of this Argument (oye Papists) while you liue. It must needs be as fixed strong and durable, as are the mountaines them selues of your Rome. Yet we will straightwayes see what you are able to obiect to the contrary, when we come to the confuting of your newly coined Antichrist.

Vers. 10. *And they are seauen Kings, vvhervof ffeue are fallen.* So much of the durable heads; those which are passing away followe, which are the seauen Kings. So that we see there is a double applying of this one Type, that teacheth vs that there is an inseparable coniunction of the hills and the Kings, whence we haue another necessary argument afforded vnto vs, to proue that Rome is the Seate of Antichrist, in this manner; The seate of the seauen Kings is the seate of Antichrist, Rome the City with seauen hills, is the Seate of the seauen Kings; For the heads are both the mountaines, and the Kings. Therefore Rome is the seate of Antichrist. But who or what are these seauen Kings? They are not seauen singular persons, as victorinus would haue it, but they are the seauen formes of Princehood, or Regiment that haue bene in Rome. For if each of the heads should note out singular men, ffeue of which fell in Iohns age, that is to saye, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian was the sixth who was then Emperour, and if Nerua was the seauenth who was then to be expected who should continue but for a short time, and should haue Traiane to succeed him immediatly, who should be both the eighth and the seauenth at once, if (I saye) the heades be to be nobred thus, it must needs be that this Beast should haue quite failed, and perished in Traiane who should be his last heade, and that there is no thing nowe at all to be feared from him of the world. Vnlesse we should thinke perhaps, that he is still remaining aliue, when all his liue-heads are cut of, or that newe ones sprung, vp againe, like the heads of Hydra, when the old were stroke of, whereof yet Iohn hath made no mention. But that we may not thinke that those seauen Kings are taken Synechdochically, where are the ten Kings that arose together with Nerua? These must needs subsist together with the seauenth heade as it followeth in the 12. verse; or howe could the Beast seeme not to be when Nerua was dead, specially seeing he had adopted Traiane before his death?

death? Or what cause is there why they were more reprobates than admired and honoured Traiane, then they that admired the former Kings? For so stands the estate of the seauenth head, that the worshippers thereof are most speciall reprobates, as we haue seene aboue, vers. 8. Many such things as these will not suffer, some singular men to be vnderstood by these heads here. To these we may adde, the manner of speaking here vsed, which is such, that it sheweth the Kings to be the heads of the Cittye, as long as the Hills be. Otherwise both the Hills and the Kings were heads for some short time perhaps, but the neither were, nor were to be heads for a farre longer time, if there were a diuorce made betwene the heads which the Holy Ghost ioineth together seeing the Hills onely should remaine, when the Kings were gone. The kings therefore, howsoeuer they did not al subsist together, as the Hills did, shall be called by the name of the Heads of Rome, for as long a time, as the hilles. But concerning the Person of this durable King, the time of his raigne shall yeeld vs a demonstration who he is verse 11. But if the Kings be kinds of Gouernment which be their kinds? Ribera the Iesuite being priuy to his bad cause and knowing that this mater could not be so gelytly touched, but that their botch would be granted at the same time, flieth to the seauen Ages of the world; the first whereof he makes to be from Adam to Noe. The secōd from Noah to Abraham. The third vnto Dauid, the fourth to the captiuitie of Babylon, the fifth to the comming of our Lord the sixth from thence to the comming of Antichrist, the seauenth from him to the daye of iudgement. Which acute inuention of his makes me remember that saying of Horace the Poet; *If a Painter (saith he) wrould ioine a mares shoulders to a mans head, & wrould then paint, on all kindes and colours of feathers, &c. could the beholders hereof keepe them selues from laughing at this vgly foolish picture.* Certainly the Iesuite passeth this painter in folly, who hath made a head that may be alike set vpon the shoulders of al & euery City in the whole world. The Holy Ghost intends to deliuer a certaine marke to knowe the Throne of the Beast by; The Iesuite like an old crafty lapwing, keepes a pittifull noise, in any place rather then where the neast is, that so he might call men away from the neast I knowe not whether. But understand (o Ribera) that the seauen hilles belong to Rome alone, & that these seauen Kings belong to the same Citty, to which the Hilles appertaine.

H h h h

For

For the heads are both the mountaines, and the Kings, & therefore that these seauen Kings belong to Rome only : And so we will make thee of a great labour in searching out, Antichrist, and will make thee knowe by a most certaine argument, that he is to be found at Rome, for finding of whome out, thou hast compassed all the word to and fro, but all in vaine.

But what doe I spending good time in vaine, to confute these toys and deuices of thine, which yet I could not passe by altogether, but that I must needs by this sleight touching of them, at least warne the Papists, not to suffer them selues to be abused any longer with the fooleries of the Iesuits. The matter it selfe stands thus. These Regiments are proper to that Citty, to which the hills belongeth, & they are those seauen formes of gouernment, by which this Citty is no lesse famously knowne, then by her seuen Hills. Nowe Cornelius Tacitus the History writer, numbreth vp these Regiments in the beginning of his History, and that in this manner ; Kings were the first that did possesse and govern the Citty of Rome, Lucius Brutus set vp and brought in liberty with the Consulship. The dictators absolute authority was taken vp for a certaine short time ; and the power of the ten men lasted not aboue two yeares, neither yet did the Consul-like Authority of the Tribunes, stand long in force, &c. The power of pompey and Crassus turned soone to the making of a Cæsar. In which words he teacheth clearely that there had bene sixe kinds of gouernment in force at Rome, from the first building of the Citty, vnto his age, namely, Kings, Consuls, Dictators, Decemvirs, Tribunes, Emperours. The seauenth which is of the Popes was not knowne of him, as being dead before he could see it.

Five haue fallen. That is, Kings, Consuls, Dictators, Decemvirs, Tribunes, for these kinds of Gouvernmēt were quite ceased & vanished away before Iohns time. One is, that is, the sixth kinde of Gouvernement is by Emperours, in whose power the swaye of the world was, while Iohn liued. *And another is not yet come*, that is, the Pope, the seauenth King, who was not the Gouvernour of Rome as yet, while the Apostle was liuing. And the adiectiue that serueth to note order, is very materiall; for he saith not, *the seauenth is not yet come*, but, *another*, or, *the other is not yet come*, intimating thereby, that this seauenth should be of a farre diuerse nature from all the former Kings.

All

All these were Ciuell Gouernours, the seauenth should be a spirituall one, or one of a mixt kinde, disagreeing from all others that were before, whence it is cleare that the Christian Emperours are not the seauenth Kinge; for they differed nothing from the former in the kind of their Gouvernement, onely they tooke Christian Religion vnto it. And so there were newe Religions added often in auncient times, though the forme of the Gouvernement was no thing changed in the meane time.

Besides the seauenth Kinge must gouerne in the same place where the Seauen Hills are, as we haue demonstrated in the former verse. But the Christian Emperours never had the standing place of their cheife abode at Rome, but the whole vse and profit of the Citty belonged to the Popes, by whose meanes alone the glory thereof grewe from the time that this seauenth King began his Raigne. That particle (not yet) sheweth that there was a very short time remaining, to the coming of the seauenth King ; For so we are wont to speake of matters, that are to come not long after.

Wherefore Ribera the Iesuite is a fond commenter, who holds that the sixth kinde of Gouvernement continued from Christs comming vntill three yeares and a halfe more or lesse before the last daye, and such foolish creatures be all the Popish writers, who will not haue Antichrist to be expected, before that same time, as if the Angel saying he is not come yet, should speake of a man, whome the world should not see yet after a thousand ffe hundred yeares.

And when he commeth. That is, after that the seauenth Kingdome, namely of the Popes shalbe begun, when the Dragon shalbe cast out of heauen, and Constantine the great shal come to the Empire ; *He must staye but a litle while*, that is, about an hundred yeares after Constantine, because the Popes Kingdome at Rome was to be ouerturned for a time by the inundation of the Gothes, and Vandalls, who did handle Rome so cruelly that was the Throne and tower of the newe Princehood, that it seemed to haue vtterly perished: Gensericus bereaued it wholy of every inhabitant ; Blond. Decad. 1. Book. 2. And Totilas did lay it wast againe, so as there was neither man nor woman left in it; as the same Blondus reporteth, Decad. 1. Booke 6. See Chapter 13. 3.

Vers. 11. *And the Beast that was and is not.* That is : And that seauenth

Hhh 2

seauenth King the Pope, who came and was in respect of the uprising and originall of his power for an hundred yeares from Constantines death, and which is not, as being extinguished after that time in the opinion of men, by the breaking in of the Barbarians, this Beast (I say) is the eighth, and one of those seauen. Where we must obserue that the seauenth Kinge hath the name of the whole geuen him by himselfe, and is called that Beast, whereof there was a description made in the eight verse by foure interchangeable courses of times. For al those changes are proper to him alone; wherevpon the Holy Ghost doth nowe immediately after the second Change, of the Beast whereof he spake in the former verse, set downe his double condition in the very wordes, wherein he was first described, thereby shewing, that those wordes. *And when he is come he must continue but for a short time,* are all one with those, *the Beast which was and is not.*

Euen he is the eighth. Namely, King. For this eighth doth not agree with the word put for the beast in his Gender; The vulgar Latin translates the words vntowardly he is the eighth Beast: For there are not eight Beasts but eight Kings, the seauenth of which is the Beast. The relative pronowne (he) seemeth to be a demonstratiue one, as it is often put for one, *he is the eighth King,* that is, the Beast is that eighth King.

The whole foregoing member also of the sentence, makes the nominatiue case that gouerneth the verbe (is) as if he should saye, now the Beast who was, & is not, is both that eighth King, and is one of those seauen. This eighth King is the same Pope after he had recovered his dignity from that discomfiture, which the Barbarians brought vpon him, when his wounded head was healed, as it is Chapter 13. 3. Or when he that is not, did arise vp out of the Deepe, as it is verse 8. of this Chapter. Or when the second Beast did arise vp out of the earth, as it is Chapter 13. 11. When Gregory the second, and his next successors did plunge vp againe and gott aloft by the helpe of their two hornes, Pipinus and Charles the Great. For we haue shewed before that all these things belonge to that third change. But nowe whence commeth this eighth King?

What hath the Beast eight heads nowe, which were seauen onely a little before? No such matter, but this eighth is the same with the seauenth, that hath the same disposition, manners, regiment, wherevpon it is

it is presently added, *and he is one of these seauen,* onely he is one that passeth the seauenth in impiety, blasphemye, sacrilege. The Popes were not so wicked in their first originall presently after Constantine, as they were after Phocas; But more and lesse doe not distinguish the kinde.

Therfore the newly reviued Pope is the eighth King, most worthy of all the rest to be pointed out with the finger, and to haue it cryed ouer him as he goeth; This is ipse he. Out of which there, may be a manifest reason gathered, why one Antichrist was decyphered out by a double Beast in the 13. Chap. namely because he is both the seauenth and the eighth Kinge.

And he shall goe into destruction. Because he is to be utterly destroyed in his due time. This lait member is the fourth time of the Beast, fetched out of the generall interpretation, vers. 8. And so that which is said there, *which was and is not, and is to rise vp out of the deepe, and shall goe into destruction,* is here sxpressed in somewhat diuurse words, so that these words (when he shal come) answere to the first member, *these he must continue for a short time,* answere to the second, *these he is that eighth King;* and *one of those seauen,* answere to the third, the fourth is the same in both places.

Wherfore nowe we may see, that what soever is spoken generally of the Beast, doth belong to the opening of the nature of the seauenth Heade. Seing then that this Beast is the seauenth King, who was to haue the next place to him that bare all the rule in Iohns time, and the regiment of the Popes came into Rome straight after that Empire of the heathens, we haue found out both Antichrist himselfe, and the time wherein he arose vp, and that by a second most certaine demonstration. Which that it may be made more cleare, may be propounded in this manner.

The seauenth King succeeded next of all after the Heathen Emperours, who did make the sixth King that raigned at that time, when Iohn were; vers. 10. *Five are fallen, one is, that is, the sixth.* But Antichrist is the seauenth King, vers. 10. and 11. Therfore Antichrist succeeded next to the Heathen Emperours; and seeing the Pope of Rome is this seauenth King from the time of the heathen Emperours, as we haue made it plaine aboue, it followeth also necessarily that the Pope of Rome is that highest and greatest Antichrist of whome the Scriptures,

tures, doe fore warne vs so diligently, and that from the time of heathen Emperours, and that the City of Rome is the whore from the same moment.

Nowe see ye Iesuites, from howe necessary principles this Argument proceedeth, bring what engins ye cā to ouerthowre them, you shal doe no more good then if you should set ramparts to ouerthowre and sacke heauen. But as for your assertions, about which you keep such a dispute, touching the time of Antichrist, they are but absurd forgeries of your owne braines, and more foolish, then al the foleyn that can be thought of, as we will make it to appeare afterwards.

Vers. 12. *And the ten Hornes vwhich thou savrest are ten Kings, Hetherto of the Heads;* nowe he interpreteth the Hornes, which doe bring a more full and cleare opening of the time, of the Beast, then yet hath bene had, with their consent. For the greater traine and company that matters haue with thē the more clearely are they perceived, and obserued by the senses. To the ende therfore, that that seauenth head might be made knowne with more markes yet, and that his first Originall might be more certainly found out, it is filled and furnished with these Hornes, as it were with a certaine pompous traine and troupe, with the noise whereof we might be stirred vp to marke his comming.

The Angell doth interprete these Hornes to be ten Kings, who are afterwards described of what sort they be, both by their Kingdome in this verse; as also by their minde and manners in the 13. verse; and lastly by the warre which they shall wage, vers. 14. Their Kingdome is defined by a double time, the first when it was not as yet receaved; *Who (saith he) haue not yet receaved a Kingdome.* The second when it was receaved; *but (saith he) they shall receave power as Kings at one hour vwith the Beast.*

That first meeteth with a doubt, whereby some man might think perhaps, that these Kings did raigne at the very sametime, when Ioh wrote these things, *not (saith he) they doe not raigne yet, but they are about to raigne shortly.* For otherwise it were a needlesse caueat, if they should not come forth til three yeares and a halfe before the last day. The second time yeeldeþ vs yet more cleare knowledge of the warre, by a mutuall descryng each of other, which the Beast and the hornes doe make of them selues.

They

They shall (saith he) receave power as Kings one hour vwith the Beast; for so I translate the word one hour in the fourth Case, wherein they are sometimes taken for a space of time, for howe long, as, *these last haue spent one hour in the working,* Math. 20. 12. *So could ye not vwatch one hour vwith me,* Math. 26. 40. So in like manner, Marc. 14. 37. And so doe the best Greeke writers commonly vse the words of time, as, *doest thou continue at thy busines vwithout sleepe all night long;* Xenoph. Pood. 2. Sometimes these words and the like are taken for the terme of time, when; as in the 70. Greeke Interpretours: *Behold I vwill raine doreyne haile to morrowe about this same hour,* Exod. 9. 19. So, *I vwill geue them vrounded into thy hands to morrowe, at this selfe same hour,* Iosh. 11. 6. In the newe Testament, *The feauer left him yesterday at the seuenth hour,* Ioh. 4. 52. *And at the ninth hour of the daye,* Act. 10. 3. 30. So, *At what hour I vvil come,* Reuel. 3. 3. It is doubtfull then, whether these words doe note out the lasting of their power, or the terme of time when it should begin.

The first signification containeth the second; For if they shall receave power for one hour with the Beast, it must needs be also that they shal receave it at the same hour together with him; but not contrarily; seeing the power of one may be prolonged to a furder time, then the power of the other, though both of them had the same beginning altogether. Besides the History agreeeth meruailously with the former signification, which yeeldeþ a more evident and plentifull knowledge of the Beast, by this double and more generall Marke, and seeing out of all doubt, the H. Ghost would haue the Beast to be most certainly knowne, we may vpon iust cause hold, that this is the onely meaning of the words.

The next words, *vwith the Beast*, the vulgar translates, *after the Beast*, against the authory of all Copies, and against the truth it selfe. For the Hornes are reckoned in the first place, yea before the Heads, or any other part of the bodye, where speech is made touching the vpri-sing of the Beast, which should not haue bene done, if they had bene after the Beast or the heads in their comming forth; Chapter 13. 1. Ribera wil haue it to be the same selfe, whether we read *vwith the Beast*, or *after the Beast*, as if it were the same time to begin their Kingdome together and after. But he referreth neither of them to the time, but to obedience.

But

"But this is also absurd and vnreasonable, seing to receaue power whether it be with or after the Beast, can not be all one with the same geue power to the Beast. Beda, being deceaued with the vulgar expositiōn, seemeth to interprete it so. But we can not finde a fit example or a sufficient reason. To goe a whoring after Idols, is to serue them; but if to receaue power after a man, beare the same sense, certainly the Pope of Rome serueth the Deuil, after whome he tooke his power, seing then the words are thus opened, hence we may obserue, adouer marke to know these Kings by, one, that they shal be made Kings together with the Beast; The other, that they shal enjoy this Kingdome but for a short time; for the words (for a short time) v. 10. The Angel doth interprete here for one houre. And that which is there spoken of the seauenth King onely, is here geuen to al the ten Kings equally. Not that they should exercise no power at all euer afterwards, after they haue seene this houre runne out, (for howe should the Beast of whome this is spoken together with them, enioye his autority but one houre onely, who hath two and fourty moneths to play hiuye skyn in Chapter. 13. 5.) But this is therfore thus spoken, because the first power should be for a time interrupted with some notable calamity, that should come vpon them after some fewe yeares, and then the Kings should fall into the same mishappe with the Beast, at their first beginning, that so the Beast might appeare the more evidently, who and what he is and that to all the world by this misery of his and the Kings endured together.

Nowe therfore to come to the applying of all this to the matter, we haue shewed on the 13. Chapt. that these Kings are the first Christian Emperours. Which shall nowe be made plaine by the particularizing of them, and other matters belonging to them. First, these Hornes be Kings and those no ordinary or inferiour ones, but Emperours, that had the soueraigne and highest power in their owne hands, seing they had diademes, wherein they differ from the Hornes of the Dragon, as we haue obserued, Chapt. 13. 1.

For he had ten Hornes also. That is, so many Kings, but yet such as wanted crownes. For these were then belonging properly to the Heads, that is, to the City of Roime, where the highest Maiestie of the Empire did reside, all the rest of the Provinces being subiect to this great Queene.

But nowe the case should be altered at the first beginning of Anti-thrist, the soueraigne Empire should be elsewhere then at Rome, as we knowe it came to passe, when the Christian Emperours kept at Bizantium, or Mediolanum, or at Rauenna, who yet kept the height of their Gouvernement ouer the whole Christian world, stil in their owne power.

For all this while they spake like Lords and Kings; *we haue iudged thee worthy of the Bishoprick of our Citty;* because thou art a maintainer of Christian Religion, as Constantius spake to Liberius the Bishop of Roime; Theodor. Book. 2. Chapt. 16. Yea some Ages after, in the sixth Council of Constant, Act. 1. Constantine himselfe gaue a gift to the Bishop of Roime, which they called his *Sacra*; in these words; *I geue this to the Archbishop of our auncient Rome.* And this thing also the Bishops of Roime did willingly acknowledge; Boniface writing to Honorius the Emperour, distinct. 97. Ecclesiae saith; *Rome is the Citty which you of your gentlenes haue geuen ouer to me.* Gregory writing to Mauritius, signifieth his ready obedience in promulgating his lawe, though he did not allowe of his iudgement by any meanes saying, *I that am subiect to your commandement, haue caused your lawe to be transported thorough diuurse parts of the world;* Booke 2. Epist. 61. at the ende. And Agatho speakes thus of Roime; *This is the Citty that is at the humble seruice of your Maiestie,* Concil. Constantin. 6. Act. 4. What was then become of Constantines donation of Roime that the Papists talke of so, al this time?

And yet the donation it selfe, if it should be granted to be good and lawfull, might declare sufficiently, where the Empire kept and who had it in their hands at that time. Secondly, these Kings are the Hornes of the Beast, thorough whose helpe and furtherance the Popes dignitie grewe great, while they drue away all hostile violence from them, that might seeme but to encroch vpon it any whitt. Neither did they onely helpe them to growe with fighting in their defence, but also by gaue them mighty store of riches. For although the Papists doe boast of Constantines donation impudently, as we touched it right nowe, yet it is certaine that he did grace and honour both the Citty, & the Bishop of Roime with many Priuiledges, and that the Emperours that followed after him, tooke nothing away from them that he gaue but did rather put more to the heape.

Thirdly, they are said to be ten, because so many of the first Emperours should be notable for their diligence and paines in subduing the enemies of the Romanes, by meanes of which opportunity the Beast, that was newly crept out, might get strength, and might growe greater in his first age.

Nowe the particular Kings were these : 1. Constantine the great, 2. Constantine, Constanſ, Conſtātius his Sonnes; 3. Julian, 4. Iouian, 5. Valentinian and Valens, 6. Gratian; Valentinian the ſecond, and Theodosius the great, 7. Theodosius with Arcadius and Honorius his Sonnes, 8. Arcadius and Honorius alone, 9. Honorius and Theodosius the yonger, 10. Theodosius and Valentinian the third. For ſo doe Jerome, Prosper, Victor, the Bishop of Turone, Marcellinus Comes, & all the rest of the writers both Greeke and Latin, that I could euer fee, nomber the Emperours that raigned together for one. For the Empire of Rome was one, though it was diuided in the cheife places and Gouvernours, as the Image in Daniel, Chap. 2.40. Did also shadowe ouer one Kingdome, with legges and feete that were diuided. As long as ~~there~~ they raigned, the Beast that was but lately hatched, did flouriſh, being then at length greatly and ſore affliſt, when theſe were dead and gone, ſeeing there was no home extant for a longe time, that was able to driue and keepe away his enemies from his heade ſhoulders. And yet all the Hornes were not of equall strength, but the laſt of them, were weaker then their fellowes; for Rome was twice taken in Honorius his raigne. When Alaricus and Ataulphus were Captaines of the warre againſt it; and yet the Beast head was not wounded in a deadly manner at this time, ſeing it was a ſhamefull rather then an harnefull ouerthrowe which he had, Pompæn. Læt. in the life of Honor. and his hurt was preſently repaired againe, when Honorius the Beasts Horne began to put forth his power, and to rowze vp himſelfe, for then he draue the Gothes out of Italy, and Attalus their King was triuumphed ouer at Rome, and after that his right hand was cut of, he was carried away into Lipara, at the commandement of Honorius, Sabellic. Enn. 8. Book 1. Certainly Constantius and Aerius did behaue them ſelues very ſtoutly after that, and did defend the Maieſty of the Empire very worthily from all the aſſaults of the Barbarous people, howſoever Honorius and Valentinian their ſoueraigne Lords, plaid the Cowes through ſlouth and lazines.

But after that theſe two laſt Hornes fell, it can hardly be told, howe many and howe great calamities were heaped vpon the Beast every daye, when as there was no aide for him either in the West or East, that could driue backe and beate downe the outrage of his enemies, that rufched in vpon him. Being therefore deſtitute of his hornes, he came to that extremitie, that men ſuppoſed him to be periſhed, and not to be at all, as the ſecond Article of his eſtate ſheweth, verſ. 8. Worthily therfore are the Hornes reckoned to be ten, in which nomber the whole defence of the Beast is contained, which failed quite for a time afterwards, after that this nomber was come to an ende. This is that one houre, during which the Beast receaued power, and not he onely, but the ten Hornes with him; which did come to ruine alſo together with him, ſeeing that there was no manner of valour or man hood left in any of the westerne Emperours for a long ſpace of time afterwards, that was able to reſiſt the feircenes of the enemies. For the reſt that folowed after, namely Auitus, Maioranus, Seterianus, Anthemius, Rethimer, Olymbrius, Glicerius, Nepos, Orestes, Augustulus, that was the laſt of the Emperours, were no leſſe ſhort in their continuance, and feeble in power & strength, yea rather of no power at all, then the Emperours are obſcure that are extant at this daye, who are hardly knowne what they be, either by the rumour of men, or the records of writers.

Fourthly, the time wherein they had not receaued their Kingdome was the time of Iohn, and wherein this Reuelation was written. The heathen Emperours were playing their parts yet, namely the Dragon, while the woman did trauaile ſore in the meane time with bringing forth her Sonne, as being not ſtrong enough yet, neither being yet come to her full time, to bring forth her iſſue; as it is Chap. 12.2.&c. For howſoever there were ſome men in the ages next after Iohns time, who were ſomewhaſt better enclined to Christians then other, yet the Dragon did deuoure all the hope ſtraihwayes, as it came first vp, as who was moſt watchful to lie in waite for the womans deliuery, till at length the full time came which God had appointed and diſbleſſe, to be deliuered of her liuely man-child.

Fifthly, the time of receauing their power is at the ſame houre with the Beast; for we haue ſhewed, that the terme of beginning is alſo included in the ſpace of enduring.

But seing this houre is large, at what moment thereof was this power geuen? Namely at that, when the Lambe cast downe Dioclesian and Maximinian out of their Empire, Chap. 6. 15. For then shall we finde the Beast rising vp, as it is cleare by the sealing of the Elect about that time, Chap. 7. And by that burning mountaine that was cast into the Sea a little after, Chap. 8. By the Churches betaking of her selfe into the innermost part of the Temple, while the wicked did dominere in the outinost Court, and in the Holy Citty, Chap. 11. By the space of two and fortye moneths, throughout all which space of time this lurking in the Temple, and wildernes lasted, Chapter 11. 3. and 12. 6.

By the same space of time, wherein power was geuen to the Beast, and by the Throne, which he receaued by gift from the Dragon, Chapt. 13. 2. 5. But especially and above the rest, by his succeeding next vnto the sixth head and King, namely to the heathen Emperours vers. 10. of this Chapter. The common cause of all these things, dependeth vpon the driving of the Dragon out of heauen, when as the Emperours did geue ouer their Empire so meruailously. For what other thing could be the cause why the Church did liue in so distressed a fashion at that time, but onely the Beast, who was then come into the world?

The woman therfore fearing him more terribly, then she had done the Dragon, did being forh her sonne and fly away both at once, that is, after that she had brought the Christiā Emperours into the world; among whome Constantine taketh the first and principall place, she straightwaye mued vp her selfe in darkenes and solitarines, hauing conceued more hatred in her heart, against the ambitions, & deceitful Popes, who brought in shadowes, and Pictures of Piety, in steed of the sound and exprefle portraiture thereof, more then she did against the professed enemies thereof; as it is Chap. 12. 6. Therfore these Emperours onely are the Hornes, to whome alone all these properties doe most fitly agree.

The Kings that arose vp out of & after the wasting and ouerthrowe of the Empire, had not their beginning & Kingdomes together with the Beast, if we geue him his second vprising as others commonly doe about the yeare 606. but almost two hundred yeares before. For the people called Sueui, Alani, Gothes, Vandalls possessed both Spaines,

while

while Honorius raigned. The Vandals did also hold Affrike in possession. The Gothes, the Frankes, the Burgundions frazed vpon France, the Englishmen vpon Britanny, the people called Hunni kept Pannonia, and other people challenged other Countries as proper to them selues.

These Kings flourished while the Beast was almost brought to deaths doore in the meane time, with that most greiuous wound that had long before bene geuen him. Neither did these receaue their power, for an houre as the true Hornes did; but they hold that dignity constantly to this daye by succession of their heires, which once they atcheiued. The glory (I saye) of the Kingdomes did never fall to decaye, howsoeuer many families perhaps haue bene often changed. Lastly, neither did they succeed next to the sixth Head; but they haue the Popes, and the Christian Emperours comming betwene and in the middest of them.

By the same arguments doe al those things fall to the ground which Ribera the Iesuite setteth downe concerning the ten Hornes, vpon the 12. of the Apocal. Nomb. 11. As it may appeare clearely to him that waigheth the matter on both sides, so that shal not need to spēde time in confuting his fonde Conceites. If any man shall obiect that some of these Emperours were Godly and holy men, let him receaue this answere once againe, that those good Princes knewe not what moniter they were hatching, euen as also it fared with many learned men, who tooke no lesse care and paines to set out and grace the Beast with their writings, then thosc Emperours did, to defend him with their swords. Which thing considered, it is no meruaille that both of these did honour and adorne the Beast, & that striving who should doe it most, seing his counterfaite shewe carried a kinde of reuerence with it, but his fewle and ougly hewe, was as yet more closely couered, then that it could be commonly seene. Neither is it needfull that al the Hornes should subsist at once, more then the Heads, which succeeded one after another. And indeed so is the Beast, a Rowe and ranke of Bishops as we haue shewed, which a longe order of succession makes vp, but it is not circumscribed in any one person. And yet these first Emperours are the Hornes in such manner, as that they doe containe together with them the whole order of succeeding Emperours, but these are by name set downe before the rest, both because the labour

and endeauour of these in aduancing the Pope, should be firste apparent, who when once these had left him naked and destitute of their assistance, should lie in the ditch, in a forlorne case for a time, also because the certaine, definite, and euident nomber of these Emperours, that raigned in the first budding of the Popes iniquity, should lead the Beast the right waye to his Luciferlike heighth in the Age following, and might also furnish vs with more plentifull light for the vnderstanding of this whole mystery. For these Hornes, which shall eate the flesh of the whore, and shall burne her with fire at last, are farre distant from the times of the first Hornes, euen the space of a thousand two hundred threescore yeares at least, as it appeareth sufficiently by those things which haue bene said before. Therefore there must a succession be vnderstod necessarily, to which the name of the ten hornes agreeth, in respect of the whole body thereof. And these things being thus vnfolded, we haue a third demonstration of those things which are fetched out of this Chapter, both of Antichrist, and of the time of his comming.

For the Beast, which receaued power for one houre with the ten Kings, who were not yet come to their Kingdome in the time of John, but were to come to it straight after that the sixth King was gone, who was the present, is Antichrist; but the Pope of Rome is the Beast, who receaued his power a thousand three hundred yeares from this time, and that for one and at the same houre with these ten Kings, as we haue made it manifest.

Therefore he is that Antichrist and so hath bene for a thousand three-hundred yeares. And thus all things are correspondent among them selues most fitly, and doe all of them aime at the same marke in a meruailous manner.

Vers. 13. *These haue one minde.* So much for the entrance into their Kingdome. The course and endeauour of these Kings, is to bestowe all their strength & power with one purpose of heart, to defend and to maintaine the Beast. Which words doe shewe vs in a fewe words, yet clearely enough, what minde the Emperours should carry towards the Bishop of Rome, cheifely by the space of the two and fourty moneths which is the time of his flourishing Tyrany. For their declining from the Pope should not begin forthwith, at or vpon this space of time, but their auncient loue & zeale to the Pope should begin

to quale shortly after, and should bate somewhat of the former feruency thereof by litle and litle. Nowe who is there that will not meruiale, to see so great conspiring and combining of minds and forces, thorough out so longe a succeſſion, that they should all of them desire alike to haue the cheife dignitie and Soueraignty to rest in the hands of the Bishop of Rome, and that they should let nothing passe which might bring encrease of glory & pompe vnto him? The matter is manifest to euery one in the first ten Hornes; euen Julian who alone spent his strength in vanquishing the enemies of the Empire if not of the Church, did not a little helpe the Bishop of Rome. And whē Rome laye in her ruines, and the Popedome was almost quite abolished, the endeauour of the Emperours was not wanting to restore, & to reserue the former authority to auncient Rome, when as it might haue seemed equall and iust, to transferre the primacy to Constantinople, that was the seate of the Empire at that time, cheifely when as the Bishops of Constantinople did challenge it to them selues with all their earnest endeauour, yea they did suppreſſe the ambitiō of their Easterne Bishops at length, and comanded them to submit them selues to the Bishop of Rome.

At last when the two newe Hornes Pipine, and Charles the graet arose in the West, there was more stout and fierce contention then before, in the Beasts quarrell, Chapter 13.11. Yea and it came to this passe at length, that the Emperours obliged them selues to the Pope with an Oath of Fealtye, and nowe they did that necessarily, which before they did freely and of their owne accord. It seemed a politike devise to the Beast for the better securing of his estate, to set this for a marke vpon the right hands of the Emperours afterwards; as we haue shewed, Chapt. 13. 17. Which custome must be deriued to all their posterity, till the words of God shall be fulfilled, as it is after, vers. 17. There was indeed a great combate betwene the Beast and some fewe of the Emperours, but this is to be meruailed at in euery one, euen of these, that they thought they had a matter of strife, with a man onely, and not with the Beast, that is, with the Pope, not as he was Pope, but as he was a man.

They did perhaps hate him, as an open enemy of their outward estate, but yet they honoured and aduanced the Popedome most carefully. But neither did the Pope stand in need of those Hornes at that time,

time, who was growne so mighty by his owne strength, that he compell'd the Emperours that resisted him to stoope vnto him, whether they would or no; and he made those very same Emperours to come vnder his yoke now, by whose helpe he brought others vnder it before. Or admit that some one, who sawe more then the rest, did hate the very Popedome also; yet one swallorre maketh not spring. As for the words; Montanus reads the verbe in the present tense, *they doe* gen. as that in the beginning of the verse, *they haue*, though speach be had of that which is to come, which yet is frequently vsed in reporting of matters; Theod. Beza reads the verbe in the future tense *they shal* gene.

Vers. 14. *These shall fight virth the Lambe.* Nowe he declareth the Battel of these Hornes, which they should fight against the lambe. But what did Constantine & the rest of the good Emperours practise any rebellion against Christ their Lord, for whose cause they took vp weapons against others? Certainly a man whatsoeuer he be, good or bad, doth then fight against the Lambe, when he doth earnestly defend any thing that is repugnant to his holy ordinances. And indeed if a man shall looke into those manifold superstitions, which were brought in while euuen the best of the Christian Emperours raigned, who were either the Authors, or the abettors of them he shal see easily this fight of theirs with the Lambe, though those Holy men (for so I may call them, who sinned of ignorance onely, and not of set purpose, whome God did therfore pardon for his sonnes sake) though these Holy men (I saye) thought nothing lesse, then to fight against the lambe, whome alone they desired to be the Lord and Ruler of all. Thus may they be said to fight against the lambe, who were the first Emperours; Yet they came farre short from waging such a warre against the Lambe, as should be vndertaken against him in his Saints, after that ende of the two and fourty moneths. For so we heard aboue, that when the two witnesses should haue ended their testimonye; the Beast which should arise vp out of the deepe, should wage warre against them, & should ouercome, & slaye them, Chapt. 11.7. Which we haue shewed to haue bene accomplished, partly by the conduct and designes of the Pope, when he triumphed ouer the Holy truth with a troupe of purple Prelates, that were banded together at Trent against the Loord and his Christ, partly by the armies, and forces of Charles the V. the Emperour,

Emperour, who did withall persecute the Princes of Germany, with a lamentable warre, because they required a liberty to worship the Lambe, who began a litle before that to shewe him selfe clearely, to the world againe after it had laid in darkenes for a long time. The Angel speaketh in the plural noimber, as if al the Hornes did ioine their forces together to make this warre. But it is no newe thing to haue that said to be done by all, which is done by any of their order. There were many rebellious enterprises set vpon against the Lambe before this, but this one deserueth the name of a Battell, more then all the rest.

And the Lambe shall overcome them. Marke here, howe the Holy Ghost ioineth the victory of the Lambe with this Battel, which can be onely vnderstood of this one. But the Emperour got the victory in that warre; it is true indeed, if we respect that very time of darkenes, during which the two witnesses shoulde lye slaine and vnburied, but after that those fewe dayes fore appointed of God, were expired, they who triumphed erewhiles like conquerours, had nowe their turnes come to be vanquished. For Mauritius made Cæsar take his heeles, and compelled him at last to graunt peace and liberty to them of the Religion as we haue shewed, Chapt. 11.11.12. This fyr confession of the Truth is this victory, which the Lambe wrong from the Emperour against his wil. And not from him alone, but from al the rest also who followed after, as Ferdinand, Maximilian, Rodulph; who seeing it to be in vaine to kick against the pricke, did cease to be injurious and troublesome to them, of the reformed Religion. I would to God that the Emperour would at last begin to make the victory of the Lambe glorious, not onely by ceasing to resist him any longer, but also by abhorring all the Romish abominacions, wherewith he hath bene so longe deceaued, as also by embracing the sauing Truth it selfe. Howe is it that he consideres not, that he doth nowe followe after the triumphal Chariot of the Lambe, otherwise then he is aware of. For it is not a matter of chance, and hap-hazarde, but it is the worke of the most mighty Victorious Lambe and Lyon of Iuda, who is able to make the mighty Peeres of the earth to be the nursing fathers of his Church.

But were it not better for him to accompany the triumphal chariot of the Lambe, rather as a partaker & fellowe with him in his victorye,

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then

then as one that is bound and pinnioned, and so made a miserable spectacle to al the world of a fearefull discomfiture, which the Lambe hath put him to for fighting against him. Nowe the mighty and gracious God open his eyes, that he by rewarding the whore according as her renowned factes doe deserue, may be the first of the Hornes, that maye winne this glorious crowne, which if he shall despise, or neglect, yet neuer the leſſe another shall carry it away from him for longe.

And those vvhich are vwith him, called and chosen, and faithfull. Namely, the Christian Souldiers, Mauritius, and the Armyses of the Protestants, for whome the Lambe got the Victory. For it was his pleasure to ouercome his enemies, not with Thunderbolts cast downe from heauen vpon them by his owne power alone, but by vſing the labours and couragious exploits of his faithful seruants. And thus we haue the Hornes declared more fully vnto vs, by this warre, which is no leſſe remarkable a Note to knowe them by nowe when they are drawing neere their ende, then the nomber of ten was to know them at their beginning, so that hauing both the beginning and the ende of them made knowne vnto vs, we can not wel make any doubt of the rest of the ranke that commeth betwene.

*Vers. 15. And he said vnto me, the vwaters vvhich thou savrest. Thus farre goeth the Interpretation of the Beast. Nowe followeth that of the Whore; and first in respect of her whole iurisdiction, and that as it flourishesth in this verse. He interpreteth the waters which he mentioned in the first verse, to be people, companies of men, Nations, tongues, that is, Nations of every Tongue that are in subiection to Roma as to their Ladye and Empresse. So are the Prophets wont to note out an huge company of People by waters; as, *the vwaters come vp from the North, and shall grovre to be an ouerflowing and swelling flood, Ier. 47.3.* And indeed, they are called worthily by this name, because of their notable variety inconstancy, and often changing of their mindes, and opinions, being as it were waues tossed vp and downe with the winde as who are subiect to greater flowings, and to more violent & troublous motions, thē that narrow sea called Euripus, whose violence is said to be such, that it is able to cary ship that goe with full saile against the winde; to which for that cause the Orator comparcth the multitude.*

Theſe

These waters therefore belonge to the whore, who hath dominion over the world farre and wide, such as her Iurisdiction was of old, when she was in the floure of her youth, and the perfection of her beauty, and outward glorie, though nowe in these last dayes, when she should grove withered, wrinkled, and ill fauoured to see to with Age, as it becommeth an old whore to looke her waters should be made more shalowe, and drawne into a narrower Channell; as it followeth in the next verse, as for the words, nations and languages, it is spoken by a figure by which two are put for one, as if it were said, nations of diuerſe languages.

*Vers. 16. And the ten hornes vvhich thou savrest vpon the Beast. Nowe the Holy Ghost describeth the afflicted estate of the whore, teaching vs by whome this affliction shalbe brought vpon her, and after what manner, vnto which he doth next in order ioine the common cause of them both, *the vwill and pleasure of God*, in the next verse. As touching the words; in stead of these words *vpon the Beast*, the Complutense Edition, which Montanus, & Plantine followe, readeth *and the Beast*, as if the Beast himselfe should hate the whore at length; which is contrary to that reading which Aretas the vulgar Latin, and Theod. Beza make, and that with authority of many Copies, and indeed it is contrary to the manifest truth. For the Holy Ghost vnderstands by this laying of the whore wast, which he foretelleth in this place, that calamity which is to be brought vpon the Kingdome of the Beast, by the Viall that shalbe poured out vpon his Throne; of which we haue heard, Chapt. 16. 10.11. Therefore howe can it be, that the Beast should make him selfe an helper forward of the whores defacing and ouerthrow, as it is necessarily gathered that he shal out of this corrupt translation, whose fall he shal take so to heart, and for which he shall be vexed so immoderately, *that he shall gnarre his tongue for excessive greife and indignation at it.* Moreouer Iohn sawe the woman sitting vpon the Beast, at the same time when she cōmeth forth to be condemned and executed.*

What time therfore can they set, when this his forsaking of her, and parting of fellowship with her shall be, which they talke of, when as there shalbe so great and neere a ioining and vnitng of them together, euen to her, last destruction? Wherefore that which Bellarmine labours to build vpon this rotten foundatiō of a corrupt reading

is a castle of come downe, namely, that Rome is not the ~~Seate~~ of Antichrist, because Antichrist shal hate the whore, which he ~~grenteth~~ to be Rome; For (saith) he ~~will~~ never hate his owne Seate. But the whole assumption of this Syllogisme, if it be drawne into forme, is wholly & manifestly false; because it relyeth vpon no other ground, but a faulty reading.

But howe is it, that he dareth depart nowe from the vulgar tradition, which he extolleth to the skyes elsewhere, & which the Council hath decreed should be onely authenticall? The force of the truth hath compelled him to seeke euery corner, & if he could by any meanes helpe the Pope to scape the dint of the stroke, which the Truth fastens on him, he knewe the Council would be easily brought to pardon him. Wherefore they which shall hate the whore are the ~~ten~~ Hornes, & not the Beast together with them. Nowe the Relatiue to the Neuter antecedent (cornouton Hornes) is put in the masculine gender in the Greeke (*ouy*; these), because men are to be vnderstood by these Hornes.

But as the warre that was waged against the lambe, was attributed to the ten Kings, which was made by the meanes of one of the ~~only~~; vers. 14. So here it is said of all of them, that they shal hate the whore, and worke her last destruction at length, the glory of which worke though, shall perhaps belong to some one of these Kings. For there are not wont to be more Emperours then one, subsisting at once, of one and the same Empire. And it may be, that euен as at the Original of the Beast, the ten first Christian Emperours, were notable for their loue, and zeale towards the Pope, aboue many after them. So on the contrary, the ten last Emperours that shall raigne neere to his ende, shall carry a peculiar & speciall hatred against the whore aboue many before them, the last of which shal burne her with fire. But I cal them the last Emperours, not as if there should be an vtter failing of them, when the Popes shall be abolished; but because they shalbe no longer the Popes Hornes as nowe they are counted, but shalbe the last of his vpholders; out of which it is euident, that the Turke is not the man, by whose meanes Rome shall be vtterly destroyed, but that he shalbe one of the Emperours, to whome this name of the Hornes agreeth in their beginning, proceeding & ende. And indeed, if the Turke knewe what were for his owne good, he would never plot or practise any

hurt against Rome; For while she shal stande safe, our warres against him, that be Christians shal doe him no hurt. Take an example hereof (o Christians) and see thereby howe true it is that I saye, out of that victory which they gat against you at Karesiu, a fewe yeaeres agoe, that is, the yeare 1596. Howe came it about, that at the same time, when ye had gotten the victory, ye tooke your heelcs, in extreme hast, and fled from your conquered enemies; being stroken with a Sodaine panick feare by Gods hande? What was the cause, that when the Turkes fled awaye, and left their Tents and houses in the feildes for three whole dayes together, not leauing any one to keepe them, you on the other side put your selues to flight most desperately? There haue bene some of old, that knewe not howe to vse a doubtfull victorie, but that men who were conquerours, & might be assured certainly of the victory, when they sawe their enemies slaine foiled, and put to flight, this may be the first example (as I thinke) of Gods ouerruling power, the like whereof, was never seene or heard of before in this kinde. And it is a matten to be thought of with much astonishment; and yet the cause thereof is not hard to finde out.

This Turkish scourge of the Christians, is not to be cast into the fire, till both the Idolatry of the West be forsaken by true repentance, and Rome also that is the Sinke and Hydras head of this impiety, be vtterly defaced by the last punishment, that shalbe inflicted on her for this and all other of her horrible sinnes. That cruel enemy hath bene sent into the world for this cause, as we haue heard out of the ende of the ninth Chapter. And there was no better an issue to be looked for of that Hungarian warre against the Turkes, seing the Banner of Maximilian the Archduke, who was the cheife commander in the Christians armye, had *the Image of the blessed virgin Mary painted on the one side of it*: With this inscription: *The Patronesse of Hungarie*. Which impiety was drunke out of the Cuppe of the fornication of Rome, but nowe ye may learne by experience, howe little it auaileth you to forsake the true Patrone and Gouernour of heauen and earth, and to get vnto your selues newe patrones besides him, & that with extreme iniury to the Saints, whome you pretēd to honour certainly it was this Patronesse that made you recoil so fearefully, when you were Conquerours. Bewise at length, and turne the edge and rage of your anger against Rome, which makes you a pray vnto the Turkes thorough

this pollicy of holding you in Idolatrye. When this Cup of fornication, and this shop where Idolatry is minted, shalbe once brought nought, we shall haue no need of our armyes to take vengeance with vpon the bloudy, and Barbarous Turke, but he shall be destroyed by some other meanes, so as he shal not molest those that profess Christian Religion any longer. And I doe not poure out these things rashly, nor forge them out of my owne braine, but those things partly which haue bene said before, Chapt. 16. 13. And in other places, partly those things which followe shewe them to be most certaine and true. And therefore thou in whome resteth all the Soueraigne Maiesy of the Emperour that is left at this daye, whome therfore it cōcerneth most, to be deliuering from this whore of Rome, the greatest enemy thou hast, you also the rest of the Christian Princes, vnderstand at length, what course ye may take, both to get your selues honour and happises, with peace and safety, as also to bring vnspeakable quietnes, and gladnes to the whole Christian world. You haue taken your marks amisse hetherito in setting vpon your enemye; Sanctifie your handes and sharpen your swords vpon, and against Rome, and then Constantynople shall not put you to any trouble at all. Burne vp this whore, and turne her into Ashes, then shal you see your brethren that shall come from the East, of whome the world thinketh little or not at all, who shall take vengeance on the Turkes & shal plague them by bringing on them an vtter destruction, for all their horrible sinnes, and for their cruelty, which is not to be named, it hath bene so outragious. The fifth and sixth Vials of the former Chapter, haue geuen you some tast of the truth of this good spel and happy tidings that I bring you, the former whereof hath taught you that Rome shalbe layd walt, the other that the Iewes shalbe called immediatly after that; which howe much they auiale to make this good, which I nowe put you in hope of, it shall appeare more evidently afterwards in their proper places. At length marked diligently, what things I write. I that am vnowne to you all, and a man of no reckoning in my owne Cuntry, durst not take vpō me to speake to you and to exhort you that are most mighty and renoumed Princes, the glory of the world, & to geue you notice, of a matter of so great moment, if the confidence that I repose in the Truth of God, and the assurance that this is that truth which I speake, (which I doe therfore submit and put to the triall and judgement of

all equall judges) if this confidence (I saye) had not made me take heart and courage, to doe this errand vnto you from the Lorde of Lords & King of Kings.

Wherefore if you shall certainly finde, after diligent examination, that that which I bring is true, & certaine, then I beseech you in Gods name, doe your vttermost, to deliuere Europe at length, that is so miserably plagued and distressed, both from that firebrand of Ciuil warre, within our owne bowels, which this whore carrieth about with her, and casts abroad amongst vs, as also from that, which is the fewel of the Turkes open hostility and warres against vs, and that most iustly. Make your selues, and all your Artillery, ready against Rome, and rase her to the ground, that is, and hath bene of a longe time, the most certaine and deadly Banc and plague, to the bodies and soules of all those, that drinke of her poisoned Cuppe of fornication, that is, who serue God according to her abominable superstitions and diuelish Doctrines.

They shall hate the whore. Hetherito we haue heard, by whome the whore is to be plagued, nowe we are taught in these words & the rest that followe in this verse, what wayes they shall punniſh her, and those are fife, which are the fife degrees of her punishment; hatred forſaking nakednes, eating vp, burning. As touching hatred, haue they not great cause to curse and to spit out vpon this Poyſoining, and enchanting circe, which hath bewitched and besotted the Kings of the earth, with her Cuppe of Fornication; Which is the Butchery of the Saints, the onely strong hold that keepes the Turkes safe, that is Sodome it ſelſe, and Egypt, and the Citty which crucified Christ our Lord, of al which crimes this Booke of the Reuelation hath conuinced her to be guilty, & for which it hath condemned her as guilty most manifestly? Then they ſhal make her desolate and naked, partly by reuolting from her, partly by ministring no aide vnto her against the assaults of her enemies.

They ſhall eat her flesh, by cutting away her toll mony and pollages; as also by taking order that her Romiſh Martings & chafferings may haue no more place in their dominions; perhaps also by taking againe into their hands Flaminia. The picene demeanes, & that Lordship of Siena, called commonly Peters patrimonye, with the rest of the dominions in Italy, belonging to the Empire, which the Beast wiped.

wiped the Emperours of longe since, thorough craft and subtilty. The Venetians were left free in the diuision of the Empire, and that by the consent of both the Emperours, being nowe accounted to belong to neither of their iurisdiction.

They of Bononia, Florence, Genua, Luca ; and some other people haue redeemed their liberty with mony. But by what right doth Rome challenge her Territories ? What did the Emperours geue them ? Just so as Constantine the great gaue his Pallace, the Cittie of Rome, and all the Provinces, places, and Citties of Italy, or of the Westerne Countries to Bishop Siluester, and to his successors. But admitt, that Pipine and Charles gaue them al this ; they gaue it when they knewe not what they did, they thought they did it to aduance Christian Religion, & for the behoofe of the Church, but seeing that it is nowe found out by too true and lamentable experience, that there was neuer any thing, that hath more redounded to the vndoing of the Church, & the ouerthrowe of pietye, then this bountie of theirs, why should not the Emperours take their owne againe, & take away from the whore, the earnings and wages of her whoredome ? The Princes haue no need to be taught what they may doe rightfully, so they would once open their eyes to take notice of the whore, to be such a filthy packe as she is indeed. And who seeth not, that these kinds of punishments haue bene begun to be laye vpon the whore, from the time of Charles the fifth, whome I suppose to be the first of these ten lattermost Hornes, cheifely from that moment, wherein he was vanquished by the Lambe with the armes of the Protestants ? God would haue Rome to be taken, and miserably spoiled by him, Borbonius being his cheife agent therein, though this was done a fewe yeares before that, and that as if he would haue that spoiling of Rome, to be a tast and pawne of those things, which she should suffer at last at the hands of one of the ten Hornes, of which ranke he was the foremost, and the Leader.

Ferdinand and Maximilian the Emperours, with Rodulphus, who swayeth the Emperial Scepter at this daye, haue for certaine left Rome forsaken and naked, if they haue not deale more hardly & roughly with her. Haue they taken vp weapons in her defence ? Haue they not suffered their subiects freely to refuse the Romish superstition, and to professe true Religion ? But there shall nowe come some Emperours

next to these, who shall eate her flesh, that is, who wil not onely suffer her, to lie naked, and forsaken, but shall prouoke her also to indignation, by offering her violence, neither shall they serue her turne any longer, and worke for her aduantage with in their dominions, but they shall thinke it to be homage enough if their subiects will paye tribute to their lawfull Princes, yea they will perhaps picke a quarrel with her, by taking from her againe into their owne hands, those things which I haue spoken of right nowe. And there shal one come vp at length, who shall burne her vp with fire, seeing she can not be purged with any other nitre ; and this daye makes hast nowe apace, as we may learne by those things that haue bene said before, but we shal haue a neerer terme thereof set downe in the Chapter following.

Vers. 17. *For God hath put into their hearts.* Nowe he pointeth at the Fountaine, both whence it should be, that the Emperours should be obedient to the Beast, and howe it should come to passe, that they should change their minds at last ? Both these things proeede from him, *in whose hands, the hearts of Kings are.* He blindeth those whome he wil, and imparteth the light of his Truth to others, whome he shal haue mercy vpon. But that the elect might be more confirmed, touching this iudgement of God that shalbe, he setteth before vs the remembrance of his iudgement, in the time that is past, which may seeme to be a matter almost incredible, saying; *God hath put it into their hearts, to geue their Kingdome to the Beast, till the words of God shalbe fulfilled;* as if he should saye: As certaine prooef as you haue had of that consenting of the Emperours to obey the Beast in times past, so certainly be you persuaded, that this alienation of their affections from him, and that last desolation of the whore shalbe, which I haue spoken of ; One and the same almighty God is the Author of both these. And let vs not take it impatiently, if he seeme to deferre his iudgement long, the wisdome of God hath appointed the time and terme, which to accuse of to great slacknes, were the part of a man that is to hasty in his desires, and to importunate in his wishes. For (saith he) they shall continue in their ioint honouring, and shall not come to their ioint hammering of the Beast and firing of the whore, till the words of God be fulfilled, that is, till his decreed and purposed destruction of the whore shalbe accomplished, which he hath foretold vs in his word, that it shalbe.

Whereby the time of the fifth Viall is signified, at the pouring out whereof, all these things touching the whore shalbe finished and fully brought to execution; which time shall shortly come about, seeing our age hath come to the pouring out of the fourth Vial, as we haue shewed in the former Chapter.

Vers. 18. *And the woman which thou sarrest.* So much of the interpretation of her dominion. Nowe he commeth to interpret her Pallace; Which letting goe all circumstaunces of wordes, doth teach us most plainly, that this woman is the great Cittye which raigneth ouer the Kings of the earth. This Cittye then is not the vniuersal company of the wicked, whose dominering ouer Kings, is not more notably seene, then ouer the rest of the multitude of the people, but it is a true Cittye, that is famous for the Empire that is seated there, ouer the Cheife commanders among mortall men; and so much the rather, because these words are set in the Roome of an interpretation, and the Holy Ghost is not wont to geue an interpretation, that is more obscure then the things that are to be interpreted.

Wherefore it is a Cittye properly so called, and a great one indeed, as being the Emperesse ouer other Princes, & such a kinde of mother Cittye, there can be no other in the Christian world but Rome, that is the abridgement of the habitable world, the Queene of Nations, the Ladye and mistresse of Kings, and a place that was of old made a principesse by force and armes, but is nowe made so by meanes of superstition, to whome euen in this extreme old age of hers, while she is like the snuffe of a Candle, making a noise in the socket, when as her old liuelode and demeanors are much clipped and libbed round about; yet the Emperour, the Kings of Spaine, France, Poland, and many other Princes of a lower ranke, doe to this daye acknowledge and geue homage & fealtye vnto her. This whore therefore can lye hid no longer, she is found out at last, she hath a suite commenced against her, she holds vp her hand at the Barre, her cause is tryed, and she is found guilty, and condemned to be burnt vp with fire. I haue here deliuered you the Copies of the publike records vnder Seale, and there is nothing els remaining to be done, but that she suffer her final & dismal punishment, that is awarded against her, which is to be put ouer into their hands to see it executed, for whome God hath reserued the glory, of performing so exellent a peece of seruice, as is the executing of the

whore of Rome. And so nowe at length we haue seene the expresse portriture of the whore and of Antichrist; it remaineth, that we should examine in as fewe words as maye be, what the Popes Proctors and Sergeants at Lawe teach and maintaine concerning these matters, and that cheifely for this reason, because that when this cause and controuersy touching Antichrist is once thoroughly canuased and sifted, it wilbe an easy matter to iudge of al the rest; For if the Pope of Rome be Antichrist, what need shal we haue to contend any longor about the Church of Rome, and about the seauen Sacraments thereof, to make any more dispute touching free will, Iustification, good workes, or about any other point of doctrine that is cōtrouersed betwene the Papists and vs? It is wel enough agreed vpon among all men, that the Doctrine of Antichrist, is to be suspected, auoided and cursed to Hell. And therefore my brethren, strike at this roote, and let the dñe of your axes be driuen into and vpon it with all the power you haue.

This controuersy well decided wilbe enough for vs, to cleare al the rest. All the boughes and branches shall be ouerthrowne together with the tree it selfe, and so you shall spare and saue a great deale of your time and labour, and in this regard I will not thinke much of my labour, to make a litle digression from the interpreting of this booke, to answere and confute all that the Aduersaries can say about this matter.